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THE NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS

To Mrs. R. S. Lillie on her Birthday Anniversary.

H. M. LYONS,

We bring you greetings, sister dear,
On this, your natal day,
Greetings of friendship, and the love,
That never knows decay.

Back, through the intervening years,
Your memory turn tonight,
Back, to that far off Eastern home,
Where first you saw the light.

The paths that first your footsteps pressed
Seem fairer than of yore,
And loving voices, long since hushed,
Seem calling you once more.

The fleeting years most faithfully,
Their secret number hold,
They leave no impress on your brow,
To show that you are old.

How well you've coaxed old father time,
To stay his withering dart,
Though he may tinge your hair with gray
He'll never touch your heart.

The paths of life are sometimes rough,
And pierce our weary feet,
Yet there are many wayside flowers,
To make the way seem sweet.

Along the pathway you have trod,
The angels lead the way,
And to earth's children they proclaim,
Death's mists are cleared away.

'Tis to bring the tidings glad.
From heavens eternal shore,
That the loved and lost are living,
And death is feared no more.

We've missed the singer whose sweet songs,
Have charmed the listening ear,
His songs, when blended with your words
To sorrowing hearts brought cheer.

Now, distant friends, and other scenes,
Are beckoning you away:
And though we'll sadly miss you here.
We cannot bid you stay.

We know this beauteous Golden State
Holds many charms for you,
You will return, though for awhile,
We soon must say "Adieu."

Best wishes of your friends will go,
With you where'er you rove,
You cannot wander from our hearts,
Or go beyond our love.

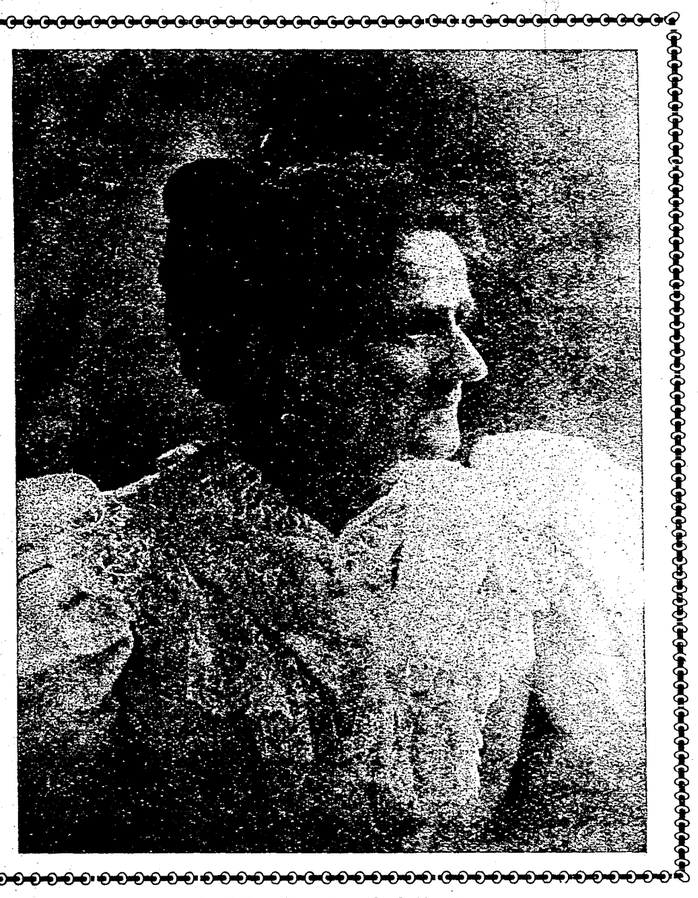
And when the guides who hold your fate
Bid you no longer roam,
With joy we'll welcome you again,
And gladly greet you home.

Alameda, Cal.

A FRIENDLY AND A WORTHY TRIBUTE.

The Oakland Psychical Society and friends met at the home of Mr. and Mrs. Paul C. Gillette 619 18th st, Oakland, Wednesday evening, April 27, for the purpose of assisting Mrs. R. S. Lillie, their much beloved speaker in celebrating the anniversary of her birth.

The parlors were beautifully decorated with flowers, by the willing hands of several of the friends, who are never forgetful of these helps to inspiration, especially Mrs. Flannagan whom Mrs. Lillie has given the name of "Flower Angel."



MRS. R. S. LILLIE.

Mrs. May Fanning of Berkeley, also brought a generous contribution. Mr. Paul C. Gillette, president, gave the welcome address and introduced Mrs. H. M. Lyons, once a member in Mrs. Lillie's congregation in Boston, Mass. Mrs. Lyons read the original poem which appears on this page, following which, Mrs. M. S. Phelps was called and also read a poem given her by her inspirers for the occasion (which will appear in a later number of the JOURNAL. Lack of space alone forbids us adding many good words in praise of our friends across the Bay on this festive occasion.

Mrs. Lillie is about to leave California on a tour of the East and Northwest and the JOURNAL speaking for her many friends, join in wishing her a "Bon Voyage" and a safe return. She will be absent for several months.

The Society of Progressive Spiritualists taking a vacation during the period of her absence. Her work on the Pacific Coast, began with the Progressive Society seven years ago, since which time she has been their regular speaker.

She has also during certain portion of the seasons been the speaker for the Oakland Psychical Society.

During these years Mrs. Lillie has visited the Eastern States three times, but has made San Francisco her home. Mr. Lillie for the present is in Southern California, and his absence is greatly regretted by his many friends. Mrs. Lillie will go first to St. Paul, Minnesota, where relatives are living and where she is engaged to speak for the Spiritual Alliance.

In August will speak at City of Light Assembly, Lily Dale, New York, North Collins yearly meeting and other places and probably remaining until after the National Association Convention which meets in St. Louis in October,

Mrs. Lillie leaves many friends in San Francisco and Oakland who will welcome her return in the fall, when she expects to again resume her work with the Society of Progressive Spiritualists—till then, Angel hosts be with you.

NEW FRIENDS.

Mrs. R. S. Lillie

[An impromptu poem given at an opening address at the Oakland, Cal., Camp Meeting, Sunday evening, June 3, 1888. Subject furnished by the audience.]

Yes, these are all new faces,
As I look on them now;
Yet in these pleasant places
I seem to know, somehow,
That they are quite like old friends
We've met them all before.
Where was it?—thus I come to you,
Was it some distant shore
Where spirits meet as spirits,
And none e'er walk alone,
And where veils are uplifted,
And we know as we are known?

Was it thus through some strange power.
Of friendship we are kin;
Or is't that the present hour
The veil has grown so thin
That soul to soul immortal,
As brothers, sisters, here,
Looking to that one centre
Out in the spirit-sphere,
We realize we are akin,
Our origin the same;
Though strangers, feel we as friends
And strangers but in name?

And we extend our greetiag,
As you have given here,
And feel there are no strangers,
But each a friend held dear.
A kindlier, loving welcome
I would not ask to find,
Or generous, all-embracing
Outflowing of the mind
Than has to us been given
Here in our tent to-day,
Since finding home among you,
As strangers by the way.

And we have felt your hand-clasps,
The hand clasps warm with love.
It bore our fainting spirits
On wings of Light above.
There is a kinship and a bond
Unites us all as one;
And may we, heart to heart,
Work on until our task is done.

"THOUGHTS."

BY ARDELIA COTTON BARTON.

REVIEWED WM. EMMETTE COLEMAN

For many years Mrs. Ardelia Cotton Barton, of San Francisco, has been an active worker in the vineyard of truth, zealous and earnest in every good work looking to the betterment of humanity, sympathetic in all philanthropic endeavor.

From time to time our good sister has been moved to woo the poetic muse; and some years ago she published a collection of her poems in a neat and tasty volume.

Encouraged by the favor with which her first volume was received, Mrs. Barton has recently given the world a second collection of poetical pieces, which she has published under the name of "Thoughts." The typograhy, the the binding, the paper, and the general get-up of "Thoughts" are all excellent, making altogether a very hansome little book.

The character of the poems is varied, covering a wide extent of ideas, thoughts, and principles, embracing practically the whole extent of humanity's life-round, from babyhood to old age, and suitable for 'all sorts and conditions of men.'

Humanitarianism and a high ethical standard pervade a goodly number of the pieces; while others are devoted, repectively to nature studies, to the effectual and social elements of our common humanity, to patriotic sentiments state and national, and to a variety of other matters; in fact, we find in this modest little volume something fitting for almost everything pertaining to life in its manifold manifestations, including a poem on the moot subject of "Reincarnation." The sentiments expressed are uniformly elevating and inspiring, inciting us to higher and purer endeavor, to nobler life and action.

Some idea of the general character of the work may be gathered from the appended selections made from two of its pieces.

I CAN, I WILL.

I can, I will, be conqueror
Will conquer self forever, aye,
Will rise above all selfish thoughts;
Some little good do every day.
The past is past. The future is,
A closed and strongly sealed-up book.
I have not power to break the seal,
Nor on its pages ever look.

I can, I will, love all mankind
Not anger, malice, nor dark hate
Shall taint the well-spring of my life;
Sweet peace shall ever on me wait.
The temple of my soul shall be
All garnished, and from evil free;
Its portals guarded well from sin
Through time and through eternity.

I can, I will, face every foe
Without, and also from within;
Will try to live a life all pure,
Untainted it by thought of sin.
Today is mine with all that is,
Tomorrow may deep sorrow bring
But also strength to bear all ills;
So of today I will be king.

LOVE'S LANGUAGE.

A furtive glance from downcast eye
A rosy blush, a deep-drawn sigh;
A tender pressure of the hand,
Well understood in Love's own land.

Love's language everywhere is known,
By gentle maid or king on throne
Translated it in every tongue,
'Tis chime of bells by Nature rung

True love begins in heaven's bower
Unfolds on eath a perfect flower.
Who can define Love's halting speech?
None it can learn—none it can teach.

With gold can love be never bought
Love seeks its mate; by mate is sought,
Love's flowers bloom, with fragrance fraught;
The perfume back to heaven is caught.

BORDERLAND

A REMARKABLE CASE OF PRESENTIMENT.

New Bedford Mass.—"Take care of our two oldest ones, Joe; never mind the baby. I'll return for her."—Dying words of Mrs. Joseph Brillion, Jr.

A week latter her prophecy was fulfilled, the baby died and mother and child now rest in the same grave.

It was a month ago that the presentiment came to Mrs. Brillion as she lay on her death bed. The child was less than two months old at the time and for days the mother spoke of hardly anything else.

The last words she said to her husbasd before she died on February 28, were: "Take care of our two oldest ones, Joe. Never mind the baby. I will return for her in a short time."

When the time for Mrs. Brillions burial came she was taken to the French cemetery, but on account of the frozen ground her body was in the tomb until the ground became softer, and a grave could be dug.

Soon after the mother's death the baby, until then in the best of health, became sick.

Several doctors were tried but all were unsuccessful and the baby grew weaker every day until a week ago it died at the age of 2 months and 23 days, fulfilling the prophecy of the mother.

When the child was buried the mother's body was taken from the tomb and buried in the same grave as her daughter.

Joseph Brillion, Jr., who is a bartender at John Watson's saloon and lives at 909 County street with the two remaining children, when seen by a Times man, said: "Yes my wife made that propheey before she died, and somehow I seemed to believe it.

"For days before she died a feeling of misfortune seemed to hang over her as to the welfare of our youngest child, and nothing that I did could drive it out of her mind."
—*The Progressive Thinker.*

AUSTRALASIA, TALKING ABOUT OUR NEIGHBORS.

BY LAURA G. FIXEN

AGRICULTURE.

[*Continued.*]

This is one of the leading industries of the people. Much of the land is in the hands of comparatively few ranch owners, whose forefathers in early days helped themselves to immense areas of land which they are holding at prohibitive prices, $70.00 being the average price per acre. A thrifty man can make a living out of forty acres of land however as it is very productive.

They raise barely sufficient grain for their own use and corn is largely imported from America. Potatoes yield two crops yearly and vegetables and fruit grow in abundance.

Thousands of cases of Jams and preserves are exported to England. They raise fine horses and cattle and their sheep industry is enormous. In New Zealand there are over two thousand ranch owners alone, whose flocks number from one thousand to thirty five thousand. There are over ninety two million sheep in Australasia, they are sheared by machinery and the wool is exported all over the world.

DAIRY PRODUCE.

Aaustralasia has the richest cream and churns, the fiest butter of any country in the world. She exports over forty eight million dollars worth of dairy products annually.

MINING.

Some of the largest gold mines in the world are situated in West Australia. These with numerous other mines scattered through the Colonies yield two thousand and three hundred million dollars worth of gold yearly, $108,000,000 of silver, $175,000,000 of copper, 95,000,000 of tin, and 260,000,000 of coal not small items by any means and and indicative of the rich natural resources of these colonies.

MANUFACTURING INDUSTRIES.

The progress of the manifacturing industries has been very irregular. The population is not sufficient to maintain these on an extensive scale and the field is still further limited by inter-colonial traffic.

The greater portion of the manufacturies are of the domestic class. They have tanneries, foundries-woolen, flax, and saw mills. Man, ufacture clothing, boots and shoes, have brick, pottery, lime and cement works and make agricultural machinery and bicycles, but the better grades of most of these products are imported.

Good provisions are made regulating the employmeni of labor, stringent laws regarding the sanitation of workshops. The laboring men controlling legislation largely have made this possible. In addition a minimum rate of wages are fixed by the Government and this is given as an additional reason why there are comparative few factories, Germany and England beig able to ship their goods to Australia cheaper than they can be produced there.

The Government owns the railroads and the telegraph and while th eservice of the latter is as cheap and efficient as in America the railroad service is very inadequate. The cars are cheaply built, passengers are locked in a compartment holding six each, the employees are ignorant, surly and slow to answer questions, unshaven and shabbily dressed. Conductors "nip" tickets in their shirt sleeves, they also act as porters on the sleeping cars, which are very inferior to ours and are only run during the night. They have no dining cars, but meals are served at stations.

Americans believe it would be an improvement if the Government owned the railroads, a trip to Australia would soon dispell that illusion, no intelligent person here favors it and the government employees are a formidable factor in politics. The masses against the classes, but to talk to you of these and other industrial conditions would be too long a story.

They have a high opinion of American industries and use McCormick Harvesters and Fairbanks scales, Waterman's pens, Carters ink, Quaker oats, Force and Sapolio, nearly all of our leading patent medicines, also our boots and shoes, watches, printing presses, typewriters and bicycles, but nearly all their clothing, jewelry and silver and glassware, cutlery, plumbing goods, books and carriages are from England, and the pianos are chiefly from Germany. They have great admiration however for our brainy inventions, artistic manufactures, marvelous machinery and progressive ideas and the great wish in every heart, is some day to visit America.

Space forbids, or I would tell you of their black swans and beautiful birds, of the platypus, that wonderful animal unlike any other class, with the body of a beaver and the beak and web feet of the duck, it lays eggs and nurses its young.

Of the gum trees which shed their bark, but not their leaves and of the various shrubs which burts from the rich ground in superlative splendor. Of the wonder fern, tree gullies, caverns, mouutains, sound, hot lakes and magnificent scenery.

Some day America will be proud to call them neighbor. Australasia is today the bonded slave of England. But once more her children shall be free and when they shall become free they shall be wise and because wise they will be good, and because good they shall be happy.

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price $2.00

"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium.

Kate Field—After the storm the calm. And life held out no greater hope for me than Death has given. How unreal all of the pain seems to me now. How sweet the meeting with the many whom I love. Each day they come and the soft ripple of the sea of death is like music to my soul.

It is worth every pang I ever suffered to be where I am. Every tear has been a pearl of peace.

Every sorrow a crown of good.

I await you, my friends, not far away and when the window of your soul is set heavenward, you may see me even before you cross over.

As I hear these tender words spoken in a voice of marvelous sweetness, I see the lovely face of a lady. In her arms are roses and great clusters of passion flowers.

She says: 'Tell them who I am,' and gives her name, Kate Field.

George Colby—I want to tell you of this spirit. It is one of great power and an elderly man; white hair, white beard, blue eyes, round face, a grand type of manhood; one who suffered long; and had much to dishearten him. But through it all kept his faith clear and fair. He would send love to his son, and to the dear ones who loved him and would not be forgotten. His work is among those who suffer and are in need and when he may do so he assists those who are trying to turn towards the light.

His work was in ihis line when on earth, and he is still working for humanity.

Stella McKinley — A beautiful spirit comes to me of a young girl, not a taint of earth or sorrow upon her. She seems like a star indeed. She is assisted by an Indian maiden and with them come many others —a group of workers. I receive no message, but a bouquet of flowers is handed to me and I am asked to send them to Mr. Rider and Mr. Mathews. One tiny bouquet is of wild flowers, crimson tinted, tied with grasses and dainty ferns. And I see written on a little card the name of Blue Bird. Upon the other side of the card I see a silver arrow the name of some one I think.

In the faces of this group there is so much happiness that it seems their words make music.

Llewellyn Stark—I hear a voice say, 'Oh Alice, do send one word for me. I don't know just how, but you will tell my dear ones for me that I am not gone from them. I cannot express myself as I want. But send a word, if only my name. Tell them that I am learning how to reach them. I am so sorry for all the trouble and pain they have to bear; but tell them to be patient. It was, I think, for the best. They tell me this here. And I will be content to wait for them, if they can learn to be happy again. I don't know how to say it, Alice; but you tell them for me; I will try again.

PASSED TO THE HIGHER LIFE.

[Address Delivered at the Funeral of Mrs. Eliza L. Barnes by P.D. Moore, April 17, 1904.]

After sixty years of sojourn on earth, faithful and constant in the discharge of all of life's duties, Mrs Eliza L. Barnes, wife of George A. Barnes, one of the earliest pioneers of the northwest coast, passed to her spirit home on the morning of April 15, 1904, respected, honored and beloved by all who knew her.

She possessed an exceedingly fine, sympathetic and harmonious nature. Quiet and unobtrusive, she had the courage of her convictions and was free from all slavish superstition and fear of public opinion. Self-poised, warm-hearted, with a vigorous, bright mind, she was an unswerving disciple of 'the Good, the True, the Beautiful.'

Her noble character and rectitude of conduct is at once a fine example and light to the community in which she lived.

The knowledge of a continued and happy existence after passing from the earth-life and sweet intercourse with loved ones gone before, was a source of great satisfaction and encouragement to her.

She leaves several sons and daughters to whom she was greatly devoted and who, by life and character, are building an enduring monument in her honor and to her memory, and she will continue to be to them and to her beloved companion, a guiding and guardian angel.

At the grave a mutual friend paid a feeling tribute to her eminent worth and fine qualities of character, and at the conclusion remarked that as she looked with great interest upon the large assemblage of friends, if her gentle voice could be heard by them, they would hear her say:

I come, I come from my spirit home,
Like a bird in the early spring,
To the loved ones here, whom my heart holds dear,
A message of love to bring.
O, the heavens are wide, but they can't divide
The spirits whom love makes free!
The green old earth, and the land of my birth,
Wtth its homes, are still dear to me.

O, the angels bright, with their robes of light,
The clasp of each gentle hand,
And the eyes that smiled on earth's weary child,
As I entered the better land;
But words are weak when the soul would speak
Of the angel home above;
Faint visions alone are to man made known,
Of that dwelling of light and love.

My home is there in that world so fair,
But the space is not deep or wide
Which lies between this earthly scene
And the home on the other side.
The thought of love, like a carrier dove,
Shall the heart's fond message bear,
And the angel bands, with their willing hands,
Shall answer each earnest prayer.

Fare ye well! farewell! my spirit can dwell
In the earthly form no more;
But whither I go, and the way, ye shall know,
To your home on the other shore.
Soon 'over the sea' ye shall walk with me,
On the hills by the angels trod;
In the garments of white, of the sons of light,
In the freedom and peace of God!

—Morning Olympian, Olympia, Wash.

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OAKLAND NEWS.

(News received too late for last week's issue.)

The meeting of the Psychical Society in Odd Fellow hall on Sunday morning was well attended and Mrs. Lillie spoke on questions given by the audience.

The members of Psychical Society concluded to continued the meetings in Odd Fellows hall, after Mrs. Lillie leaves on May 8th, and it is expected that Mr. Hodge will be engaged to occupy the platform during his stay in Oakland.

The Union Spiritual Society has good audiences in Fraternal hall on Sunday evenlng last. Mrs. McEvoy, Mr. Gillette and Mr. Judd gave short addresses in the afternoon, after which a circle was formed and Mrs. Gillette and Mrs. McEvoy gave messages. In the evening Mr. Gillette spoke on the text. "The laborer is worthy of his hire; after which Mrs. McEvoy and Mrs. Gillette gave spirit messages.

The members of the Union Spiritual Society will hold their regular monthly meeting immediately after the meeting next Sunday afternoon.

Mrs. McEvoy expects to leave for Stockton about the middle of next week to serve the society there. She will probably be absent for a month.

Mr. Judkins, one of our old Spiritualists, has opened a Photograph gallery on Market street, near Seventh.

Oakland Spiritual Society held a regular monthly social, Wednesday evening, the 27th ult. Dr. Palinbaum, gave an address, following with tests. Mrs. Millie Gilman and Mrs. A. Smith also gave many good tests. An autograph quilt was raffled, Mr. T. J. Roberts of San Francisco being the lucky winner.

STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street

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EDITOR,
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SAN FRANCISCO, MAY 7, 1904

A VISIT TO KINGSTON ON HUDSON, NEW YORK.

A WONDERFUL SANITARIUM.

W. J. Colville, who has just given 9 lectures in Kingston thus describes the feature of the place.

An easy ride of about twenty-seven miles on the West Shore Railway from New York City lands the passenger, after from two to three hours journey, at Kingston which in its winter garb of spotless ermine presented a fascinating appearance when I first beheld it December, 1902, and again in April, 1903.

The great attraction at Kingston is the famous Sanitarium owned and operated by Dr. C. C. Sahler, the famous practical Suggestionist, who has proved during a series of many years devoted to unremiting and most successful practice that even the strongest claims made by the advocates of psycho-therapy are by no means unfounded.

The Sanitarium proper is a large country house with spacious rooms adapted for all purposes and supplied with all the latest appurtenances for use and comfort. Two great parlor serve as reading, music, and lecture rooms, and within their walls much valuable instruction and many delightful entertainments are often given. Dr. and Mrs. Sahler are believers in large latitude as far as discipline and diet are concerned and one of their chief aims is to make everything in the building suggest a home and not a hospital. As the number of patients and visitors usually in attendance far exceeds the domiciliary capabilities of the main edifice several good houses in the immediate neighborhood are used exclusively for the housing of the many who cannot sleep under the roof of the central building.

One of these auxiliary houses, admirably managed by a sisiter of Dr. Sahler, is quite a model country house; the room which was assigned to me is particularly cheerful with three large French windows decorated with lace curtains and leading onto a pleasant balcony; all the upstairs rooms are also very light and cheerful.

Though the weather was intensely cold and we were treated to good old fashioned snow storms during both my visits, no difficulty was experienced in going to meals in the main building, and it was certainly beneficial to some of the patients to take a brief brisk run across the snow between the houses as early as etght-thirty a. m., to breakfast.

A most homelike atmosphere pervades every department of this wonderful institution, indeed several inmates who have resided within its hospitable walls for a year or over declare that it is their home and they desire no other.

During both of my visits I was graciously invited to witness some of Dr. Sahler's work and I think I fully appreciate the value of his particular method as well as his kindly nature.

The word "hypnotism" has a disagreeable sound in many ears, partly becauase of grave public misapprehension regarding its real nature, and partly because of the follies and abuses sometimes practiced in its name.

Before my first visit to Kingston, a lady of considerable intelligence, whom I had learned to highly respect, told me that she had been relieved of chronic distempers of most painful character by Dr. Sahler's treatment, and she also told me that he employed just enough hypnotism to render his patients suggestible.

When I watched Dr. Sahler in the act of treating several patients in suggestive and magnetic and he claims this for it. The doctor's personality is large in the sense of expressing geniality and breadth of temperament intellectually and sym pathetically; his is a fatherly presence which inspires immediate confidence, and this is further increased as one grows to know the depth of his benevolence and to appreciate the benign fact that it affords him the greatest of satisfaction to relieve the errors and sufferings of humanity.

Cases of extreme nervous prostration accompanied by sleeplessness, loss of appetite, and many other distrustful symtoms are naturally plentiful at the Sanitarium, and it is impossible to note the improvement which takes place manifestly in even a very few days, without becoming thoroughly convinced that there is some great beneficent psychic force at work which operates with and through the Doctor, causing him to be both a channel for universal healing energy and a radiant centre from which virtue can and does freely proceed to the relief and strengthening of the weak and the afflicted.

Dr. Sahler's treating room is a bright, cheery apartment, furnished with a pleasing combination of colors in which green and gold are conspicuous.

Only a few minutes can be given at one time to the direct treatment of a single case, under the Doctor's immediate suggestive words and actions, as he often treats fifty persons in a single day, but from five to ten minuies direct treatment fully serves to awaken some dormant centre and arouse the patient to greater self-activity if drowsiness and melancholy be the bane, or to greater repose and sleepfulness if insomnia has been the malady.

It is not easy to describe in all particulars how Dr. Sahler works, as his method of practice is a combination of the most useful elements in several distinct modes of operation.

Oral and silent suggestions are both employed and in every case I witnessed the patient seemed to be in very close rapport with the operator. There was no deep sleep induced at any time when I was present, but what is known as light hypnosis was often induced, but no attempt whatever was made to mentally coerce a patient, only to assist him to throw aside the weakness under which he has been laboring and from which he certainly desired to be set free.

Dr. Sahler's method is decidedly educational; he provides good literature for the inmates of his Sanitarium, furnishes lectures for their edification and encourages them to ask questions on points which seem obscure to them, so that their own knowledge of suggestive healing may be enlarged and they become able to help themselves and in due turn help others.

[*To be Continued.*]

CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

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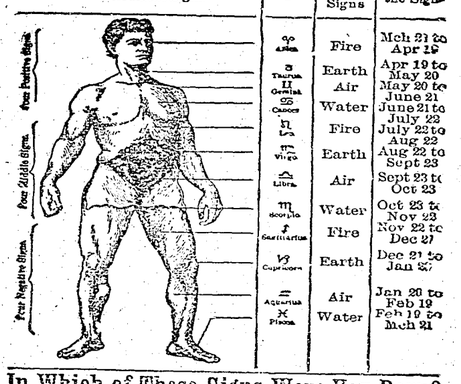
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A Benefit Sceance—Mr. C.V. Miller has very kindly and generously offered to donate receipts of a sceance to be held at his hall, 1084 Bush street on Wednesday evening May 11, in aid of the "Mission Lyceum." We bespeak in behalf of this worthy object, a good attendance of the friends of both parties.

Please notice—All persons having books left at the Occult Book Store 1429 Market street, on sale, please call for them. A change having been made in the management.

Mrs. Perkins memorial service held on last Sunday afternoon in the lower Scottish hall was well attended and made an occasion long to be remembered by Mr. Perkins and his many friends who expressed their friendship and sympathy in his hour of trial and loneliness as well as the many reminescinces touching upon the good work done by them jointly and the noble character of Mrs. Perkins which endeared her to all whom she met

Mr. Perkins desires publicly to thank his many friends for their kindness to his wife during her long period of suffering and for their friendship, sympathy and financial aid to himself.

Friday Night benefit meeting in Sunflower hall was well attended on the 29th Mrs. Sadie Eberhardt was the medium. She gave the messages in such a clear and satisfactory manner that they were readily recognized. Mrs. Anna L. Gillespie will occupy the platform at the next meeting. The meetings are becoming popular and should be maintained.

The Peoples' Church—The audience was large on Sunday evening May 1, "From the Beginning" was the subject of Mrs. Gillespie's lecture, which was handled in a very interesting manner. Following the lecture Mrs. J. J. Whitney was introduced and for nearly an hour held her audience with unabated interest giving names, incidents and messages from friends on the spirit side of life. Mrs. Whitney will assist at the meeting tomorrow evening. All welcome.

Mrs. E. D. Wheeler of Eureka Humboldt Co., a lady well known to many Spiritualists of San Francisco, called at JOURNAL office last week, she is on her way to St. Louis and New York.

The Lyceum rostrum was nicely decorated with flowers last Sunday and Miss Ethel Evans duly crowned as May Queen by her devoted subjects, all taking their part with credit to themselves and the Lyceum. Adult class will again consider the subject on the 8th, "What is the Greatest Problem of Life."

C. H. WADSWORTH.

Annual meeting of the Mediums' Protective Association will be held on Saturday evening the 14th inst. in Sun Flower hall, 305 Larkin street, election of officers and general business.

Progressive Spiritualists Society, met Sunday evening May 1, at Covenant hall, Odd Fellows building, at 8 p.m. and a good audience was in attendance. The lecture was one of unusual interest, President Leilich commented upon the attitude taken by prominent clergy in regard to war, and asked that the spirits would, through Mrs. Lillie give their views upon the subject. One minister held the opinion that the abolishment of war was undesirable, the spirits maintained the direct opposite view and purpose of human life and prophesied the time not far away when "Peace should reign on Earth." The choir furnished excellent music. This society closes its meeting on next Sunday evening the 8th for an indefinite period. A cordial invitation is extended to all to be present on that occasion.

Gone Higher—Mrs. Agnes White of Melitta, Sonoma Co., another of our Sisters, of the spiritual faith has passed to higher life after fifty-six years of usefulness, leaving to us all, a memory of her many kindly deeds and loving sympathy.

Mr. and Mrs. S. D. Dye of Los Angeles arrived in San Francisco on Tuesday and will remain for a few weeks, they have taken rooms at 268 Turk St. "The Lake."

Mr. J. Shaw Gillespie arrived home from a business trip to Southern California on Wednesday.

Mrs. William Shelden of New York is a guest of Mrs. Anna L. Gillespie.

Mrs. C. L. Ford and daughter, Miss Leah have given up there home temporarily and have taken rooms at The Savoy.

The next Social of the People's church will be held on Monday evening May 9, at Sun Flower hall 305 Larkin street.

Oakland News—Owing to the rain there was a small audience at the Psychical society on last Sunday. The subject chosen was ably handled by the guides of Mrs. Lillie. Next Sunday will be the last opportunity to her Mrs. Lillie for several months, it is expected there will be a large attendance of friends to say aur-revoir or auf wiedersehe.

The case against Dr. Winckfield for practicing medicine without a license was dismissed.

The Union Society was addressed on Sunday by a Mr. Clarke, a pioneer worker in Oakland. Mr. B. F Sliter, Mrs. Turner and Mrs Drake, Mrs Gillette gave a number of well received messages. Owing to the departure of Mrs. McEvoy, Mrs. Knott was chosen Secy. and Treas. in her place.

In Golden Gate Hall last Sunday evening the "Forward Movement" began open meetings for those in search of the Way *of* Truth *in* Life.

FOR CHILDREN TOO.

Mr. Wiley Hunt, Ennis, Texas, writes: We gave Drake's Palmetto Wine to two children who were afflicted with bed wetting. Two bottles of Drake's Palmetto Wine cured both. It is not a month since they took the last of the wine and no return of their trouble. I told a neighbor who had a child troubled same way what the wine did for our children. They got a bottle of Drake's Palmetto Wine and in one week their child had no more trouble with bed wetting. The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper who wishes to test Drake's Palmetto Wine without expense. A trial bottle often cures. One dose a day will cure any bladder or prostrate trouble to stat cured.

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ROSEBUD.

Emma D. Pitts

O tiny rosebud, given me
By one, the medium of love,
For whom the veil is lifted here,
That hides from us the realms above.

Oh be the talisman to bring
To me some message from afar;
Some tidings from the great unknown,
That reaches toward the morning star.

O tiny rosebud, thee within
Is folded all the fragrance rare,
Yea, all the fullness of the rose
Is held within thy calyx there.

So, deep within each human form,
Abides the making of a saint;
Though hidden, it too often is,
And downward held by sins restraint.

O tiny rosebud thou wilt bloom
In fragrance in that sweeter clime,
Yea, without thorns thou wilt abide
Forever, where love's arc lights shine.

BORDERLAND

GIRL SEES VISION.

Child noted for her prophecies warns mother end is near.—Then in perfect health—Little prophet stricken that night with a malady that baffled physicians, passes away as she predicted—Spontaneous phenomena is most convincing of the Grand truths of Spiritualism to the skeptical observer or investigator.

Eastport, L. I.—"Why are you taking the trouble to make this pretty dress for me, mamma? I shall not live to wear it."

Coming from ordinary children such a prediction as this would have occasioned no alarm. Parents would have laughed at it or more sympathetic ones would have petted and reassured a child and given the words no special thought. But when a few days ago the mother of twelve-year old Helen Edwards heard her child thus predict her own death, she burst into tears and clasped the little girl to her breast as if to guard her from some evil fate.

Helen was seated on a stood at her mother's feet at the time. The child spoke the words simply and quite as a matter of course. She had been silently watching her mother sew for a full half-hour without having said a word, and her eyes had taken on a far away look, which Mrs. Edwards had noticed but had not given serious thought to, as it was a mood in which Helen was frequently seen.

"Something tells me I am going to be taken far away, mamma, to a great, beautiful land, where there are pretty flowers all the year and birds with, oh, such bright colors on their wings. Something is calling, calling me, and I must go. Don't cry mamma, I shall be very happy there."

There was a smile of exquisite happiness on the child's face, the broken-hearted mother says, and Helen's only grief seemed to be for the unhappiness of her mother.

Helen never appeared to be in better health than when she spoke the words which almost broke her mother's heart, but that night she was stricken with a strange illness which physicians were unable to diagnose. Care was lavished upon her and the knowledge and experience of the local practitioners were taxed to there utmost but it was all in vain. Gradually the child became weaker, though no specific symptom of disease developed, and as quietly as if she were only sleeping, Helen's breathing stopped last night and her journey was begun to that far off land of which she had told her mother.

Ever since she was about eight years old Helen had been mystifying not only her parents, but others in Eastport who have heard the strange tales of the child's second sight, or whatever the power may be which made it possible for her to see into the future.

The coming of important and entirely unexpected letters has on several occasions been forecasted by the child, and it has been through her that Mr. and Mrs. Edwards have first learned that guests were on their way.

She was barely nine years old when she told her mother of the coming of Mrs. Edwards' sister.

"Aunty's coming to see us pretty soon," Helen told her mother one day.

"Why, that can't be child," said Mrs. Edwards, who had only a short time before heard from her sister that she was planning a trip in an opposite direction. But next morning came a letter saying that the plan had been changed and that if convenient the aunt would spend a few days with her sister and little neice. What made the child's prediction more remarkable was the fact that she had not seen her aunt for more than two years.

In other ways Helen had a remarkable power for presaging events. She seemed to know several days in advance of the coming of a storm and so generally were her prediction fulfilled that she became know as the "little weather prophet."

Simple and loving in her ways, and with a ready though quiet smile for all whom she knew, there are many sincere mourners for the death of the little girl besides her sorrowing parents.

—*The Progressive Thinker.*

THE UTILITY OF PHRENOLOGY IN EDUCATION.

BY M. TOPE.

We have long been of the opinion that if we could persuade educators to fully investigate phrenological science and convince them of its special utility in their work to say nothing of its general value otherwise, we would perform a lasting as well as a contagions benefit to the rising and future generations.

In our earnest effort in this direction we have, however met with much discouragement from indifference and apparently wilful opposition, and strange to say, the most bitter disappointments come from those whom we should expect to be the most interested and enthusiastic, such as college presidents, professors, teachers, and ministers.

We have felt the great need of help in trying to reach them and make them realize that there is indeed a very much better educational aid than any they have previously used.

The attitude of the believers in the old metaphysical psychology seems to us selfish, if not jealous. We have met those who talk as though they had reached the ultimate of human understanding in this line and as though they think no one besides themselves knows anything but puny notions, unworthy their astute considerations.

Phrenologically speaking, such treatment comes largely from Self Esteem, but sometimes their seems to be other motives when the "cold water" is poured.

This should not be. The advocates of Phrenology and the old school philosophers should come together in a friendly way, kindly discuss and reason together, mutnally understand one another, and agree in all truth, to the end that they shall the more widely improve humanity.

As one who has given much attention to the subject, we have a very high appreciation of good, and of the importance of education in good lines on good principles by good metnods.

Strange, passing strange, as investigating and intelligent as the American people are, that we have run on so long without discovering more of the first principles of happiness and starting a fad in applying them! This article assumes, of course, that quondam education has been imperfect and mis-directed, with corresponding unsatisfactory results, and, without recounting the shortcomings, we appeal to the knowledge and judgement of the readers for the correctness of the assumption.

If every individual of society lived aright; if every one knew how and were disposed to care for his health; if the young and old of both sexes were interested in cultivating the very best of morals and refining manners; if all were friendly in their respective ways to a correct degree; if each in both sexes were properly mated so as not only to promote their own happiness in this life, but in that which is to come; and, lastly, if each one were engaged in his adapted pursuit that which will furnish a living as well as enjoyment in prosecuting it,

what a grand and glorious time there would be! Nor is this a fool's dream.

It is not speculative philosophy; it is not a scientific bauble. These things mean something, and can be obtained among the famiiy of mankind instead of the evils and evil conditions that prevail. They are the true objects of education, the happy privileges of a people who have the prerogatives to bestow them. Influences of this sort, once set in motion, can not be measured by money nor imagination, but only by eternity.

Why not? Have we set the ideal too high? What is the mission of education, if it be not to edify, moralize, and refine, and make mankind useful and happy?

O beloved land, land of liberty and independence, land of knowledge and wisdom, and yet a land of sorrow upon whose history there are some dark blots, canst thou not purge thyself with this mild and gentle cathartic and become, as it were, a garden of Eden?

But the great need is a more perfect definite basis for educational work. The lack of this has been the chief cause of the haphazard and faulty results of the past. This basis is to be found in the constitution of man as expounded by Phenology and kindred sciences. And it is high time that educators who hold influential positions should come to see the good of this science as did the great apostle of education, the Hon. Horace Mann, and apply it accordingly.

In doing so, it seems to us, they will treat the people to one of the grandest reforms and advance movements the world ever saw.

And pardon us, friends, if we speak still a little further upon this subject. We had a vision once concerning this theme of education. There appeared around us a great and mighty multitude, the like of which was never seen before on the earth. Men and women were there in every possible situation and stage of development—some just emerging from savagery, some from barbarism and a few standing on the summit of civilization.

And while we stood there, gazing and wondering, lo and behold! we saw a large mountain gradually rising before us, up, up, up, and still up, to the top of which no man has yet seen. And it was our lot to go forth from amidst the multitude, a short distance up the slope of the mountain; when at this juncture there appeared unto us a conspicuous personage who held in his hand an exceedingly lustrous object, like unto a chandelier.

This was very dazzling to our eyes, but we pressed onward and perceived that this great light was made up of a large number of small lights, or cressets, all harmonizing together.

And we modestly asked this mysterious individual what this meant. And he said unto us: 'I am the angel of Human Progress, and this great mount you see is the mountain of Human Perfection, and this which I hold in my hand is the lantern of Science. It is my mission to light mankind up the mountain to the pinacle of harmony and perfection."

And we begged to inquire with reference to the various small lights which composed the great light, shining for that mighty crowd. So pointing to one, we were told it was Arithmetic that lights up commerce. Another, we were told, was Geology, that shines into the interior of the earth. Another was Astronomy that reaches into the heavens.

And then we perceived one that somehow seemed familiar and when told it was Education, we remembered that we had once been a schoolteacher.

And we observed another, somewhat larger than the others, and on inquiring the name and nature of it, were told: 'That is the science of sciences, the science of Phrenology. The science of Education is a great science, but Phrenoloy is to it what the headlight is to the engine—going before, lighting the way, showing how to proceed. By means of these sciences, individually and collectively, through humon thinkers, teachers, lecturers, preachers and parents, the race will ascend gradually up the steeps of the mountain you see; but Phrenolony must become the guiding star of parental influence, of school management, of pulpit instruction, and of all the important relations of life. And you are hereby commissioned to speak upon and teach this science in all the schools and colleges, and wherever you can obtain a hearing, however small it may be; for when Phrenology becomes as common a study as the three R's then will our nation and the world be redeemed."

Can you blame us if we kindly insist on the diffusion of Phrenological Science among humanity?

A VISIT TO KINGSTON ON HUDSON, NEW YORK.

A WONDERFUL SANITARIUM.

W. J. Colville, who has just given 9 lectures in Kingston thus describes the feature of the place.

[Continued.]

It has been my privilege to read and review a fine book which Dr. Sahler has recently written. From the pages of that delightfully lucid treatise on a matter of the highest concern to everybody, "Psychic Life and Laws" I cull the following general doctrine.

Dr. Sahler is open on all sides to the study and reception of truth, though a regular physician in high standing and backed by many years highly successful medical practice, he shows no countenance to the materialistic falacies which so often mar the literature and hamper the practice of medicine.

Dr. Sahler is a philosopher as well as a scientist, and one, moreover, who does not invent a theory to be used as a sort of straight jacket in which to confine facts but he invites facts to occur and accumulate, then he sets to work to propose a theory which will most satisfactorily account for them.

Some resemblance may be traced between Dr. Sahler's idea of human duality and the two minds theory of Prof. Hudson, bnt unlike Hudson, Dr. Sahler has no prejudice against Spiritualism, on the contrary he is very friendly to it, consequently he does not seek to deny any psychic possibilities, but leaves the door of his mind wide open for the acceptance of whatever phenomena may be demonstrated.

Dr. Sahler's book is reverent in tone, sublime in thought, and eloxuent in diction. It commences with some well condenced information on anatomy, every line of which tends to raise the thought of the reader to a justly high appreciation of the worth and beauty of the human body which the soul uses as its temporary habitation.

The following is a fine sample of the author's style. "As the wealth of the owner may be inferred from the character of his dwelling place, so the dignity of the real self may be inferred from the wonderful structure of the physical body, which was designed for a few years use and is then laid aside to perish.

The nature of the real self, therefore, and its relation to the physical body from which death seperates it is a point of vast interest and importance. A clear understanding of this point leads to a brief discussion of certain general principals underlying creation of which man is the supremest expression.

Creation is a great process of evolution, with these words, Dr. Sahler leads the student of life's tremendous mysteries not into a labyrinth of speculation but into clear fields of cogent reasoning, where intuitive perception and sterling logic walk gravely hand in hand. Then he continues: Man though a product of divine thought is yet a sharer in Deity and there is a striking analogy between the relation of divine thought to the original creation of the universe and the relation of man's thought to its recreation into conventional form.

As all things existed in the mind of God before they found expression in the form of the material universe so in the subordinate realm of man's creation the first step lies in that mysterious impulse of his spirit called thought.

If the impulse of the soul is strong enough the thought will represent a force sufficient to work out a visible form, but if the impulse is weak the force will probably be dissipated and lost so far as visible expression is concerned.

The thought in any instance is the force behind the visible symbol it may be regarded as the invisible substance of the visible image.

In the above words Dr. Sahler leads up to a singularly instructive disertation on the dual mind, in the course of which he illustrates the subject largely by means of facts observed in connection with his long and extensive medical practice.

A very interesting account is given of a young man who frequently passed into a self hypnotic state and while in that condition went his way as though he was fully concious of ordinary objective surroundings, while in reality he was in a widely different condition from his companions, and while in that state he displayed marvelous superordinary susceptibility.

Dr. Sahler says: "We are surrounded or immersed in the vibrations of Divine Mind, and we only require proper conditions to be spelled out into human consciousness. The magnetic forces of the body are affected by these vibrations and serve as wires to convey messages to the seat of the soul.

The various faculties of the brain are receiving instruments. These facululties may be classified under three leading heads, Physical, Intellectual, Spiritual.

The first group control the five senses which bring us in touch with the objective world, these pertain to the animal side of nature. The second group controls all general thought and our whole waking or objective consciousness. The third group controls all our higher aspirations and such emotions as find their seat in the subjective consciousness, this group also controls our spiritual senses by means of which the soul, can absolutely transend objective channels of perception.

It is proved by psychic experiments, that the soul can certainly function intelligently without the aid of physical organs. Much information of great practical value is obtained by considering impartially the evidence furnished by hypnotic experiments, and it seems incredible that any fair minded student after weighing the bulk of evidence presented in Dr. Sahler's book should remain incredulous concerning the power of the true Ego to dominate external existance.

This author insists that when subject and operator are in perfect harmony the psychic state may often be induced by silent treatment alone, but he teaches that on the occasion of a first treatment it is usually necessary to employ some simple objective method.

[To be Continued.]

WAR NOT IN HARMONY WITH NATURE.

ARTHUR F. MILTON.

People take revenge to vindicate their self-hood, but more especially their self-love.

False pride, conceit, vanity is at the bottom of it all. True love is never offended, thus it must be self-love that seeks revenge—that is sensitive to a discordant vibration.

Duels, murder, war are effects of this unspiritual emotion, and yet history records the last-named as though it were something to be proud of. But what is it less than duelling and murdering on a grand scale?

Has the human race not yet reached up to the individual who sees it in this light?

Apparently not; for "jingoism" goes on, falsely assuming to be patriotism, when it is but a discordant vibration of that influence in man which should ring for harmony brotherhood, forgiveness, charity, sympathy and sorrow for those who still grovel in darkness, believing themselves to be wortny citizens, when they are but a little above their animal brethern, from whom they evoluted.

If God created man according to Genesis, he certainly would have endowed him with divine attributes; for if "God is Love," man belies his creator or has degenerated since his creation.

Love is harmony—not discord or war. Nay, not even dissention; for whoever heard of a quarrel between persons who love each other in the real sense?

Love quarrels? Bah! they may be self-love quarrels—"touchiness" between beings who have not yet reached spiritual maturity.

Some people would say, between fools. But it is not necessary to be quite so radical. We might say children; for some people do not reach maturity until forty—mere youths in spirit.

Love in the absolute is life—the creative-force in nature—and consequently causation, law, spirit or intelligence. Man possesses it, but largely misapplies it for selfish purposes—perverts it, and it assumes the form of lust, pride and prejudice, in which latter case it loses its temper—both as to benignity and power of causation or the penetrability of cutting uuder the rough effects of selfishness or ill-feelig and soothing it into forgiveness, charity. sympathy, or benevolence.

But it cannot generate into oth-rs what it does not possess. Love begets love. When a larger portion of mankind is governed by ill-feeling, prejudice or a desire for revenge, a few individuals, who may feel otherwise, cannot check it. It requires an equal force of love to counterbalance it opposite, as it requires a like determination or influence in the individual to overcome a passion as that passion has a counteracting vibration.

It is the same in the individual as it is in the masses or in Nature. The positive or spiritual must rule for harmonious effects.

Temperance or charity; humility or justice, sympathy or love, must be above self-love. Where this obtains there is neither revenge nor dissention; and contentment and peace the results.

THE OLD WAYS AND THE NEW WAYS.

J. P. COOKE.

As philosophic Spiritualists, it behooves us to be patient with all opponents, let sweet reasanableness be our strong enforcement.

Many persons cannot persuade themselves. that any who differ from them in opinion can be sincere. They who are not ready disciples are knaves, they think. They who teach other doctrines are imposters.

As their own belief becomes clear and firm, a feeling of personal inability arises, just as the disciples wanted to call down fire from heaven on the Samaratins, who rejected the master.

They were of anather party, and therefore of the devil. This is bigotry. The habit of looking on ones opponents as liars is conducive neither to goodness, to truth nor to brotherhood.

The first christians regarded all faiths save their own, especially what they called Gentile faiths, and what we know to have been the faiths of ihe keenest minds of their age, as inspirations of the devil.

Such minds as Socrates, Plato, Aristotle, were looked on as of evil men. Thank God we know better; let us remember our debt to scholarship, that has shown us the facts.

Mahomet said: well, "that the ink of the scholar was as precious as the blood of the martyr."

Cleanliness is next to Godliness, was also one of his sayings.

Until about fifty or sixty years ago Mahomet, too, was called an Imposter. He is still vilified by some zealous partisan writers.

There was no limit to the abuse heaped on the prophet's name, and all because he was not a Trinitarian Christian. He was no believer in that dogma—therefore he was held to be a liar.

The Romish missionaries India, finding a religion in many respects resembling their own, were confident that the devil was trying to baffle them.

Here were fine spiritualities, noble moralities, lofty worship which owed nothing to them or their church.

Of course they were delusions of Satan.

Had the Buddhist woshipers been called Christians, their belief would have been welcomed as Heavenly airs from above, but as they were not, they were denounced as insti gations from below, their loveliness their inate beauty was their bane.

We have many letters of inquiry as to the Circle of Light, and what it is?

It is not a club, it is rather a way of life. Its aim is to help to start souls to growing, and to realize the inner life (the solar plevus force,) or what is meant by Spirit. This Force contains the God given spirit of goodness and of loving kindness.

We would that all might develop this soul sunshine. They will then easily see the best that is in their brother man. They will love the goodness enshrined in their sisters; they will help to coax it into fuller expression, and thus bring heaven here and now, into many a heart that only needs encouragement, in order to blossom into usefulness, joy and gladness.

First grasp the ideas of the Circle of Light, in the lessons, booklets, papers, these are given clearly and forcibly. They help you to clear up your mental atmosphere, and to think yourselves, clear into truth and usefullness and brotherhood.

We aim to help all into the clear white light of the universal intelligence and goodness. It is like the blossoming of the soul, into the living light of goodness, of use and of blessedness.

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For all particulars address, J. P. Cooke, secretary, Circle of Light, 506 N. Central Ave., Austin, Chicago, Ill., after May 15, at Williams Bay, Wisconsin.

CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

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For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

A SPIDER'S SIXPENCE.

A correspondent of the Sydney Bulletin sends to that paper a remarkable instance of adaption of instinct in a trap-door spider.

Says the writer: "A friend of mine noticed near his camp a trap-door spider run in front of him and pop into its hole, pulling the 'lid' down as it disappeared.

The lid seemed so neat and perfect in circle that the man stopped to examine it and found to his astonishment, that it was a sixpence!

There was nothing but silk thread covering the top of the coin, but underneath mud and silk thread were coated on and shaped convex (as usual.)

The coin had probably been swept out of the tent with rubbish." Commenting on this a contributor to Nature says: As is well known, the doors of trap-door spiders' burrows are typically made of flattened pellets of earth stuck together with silk or other adhesive material.

The unique behavior of the spider in question showed no little discrimination on her part touching the suitability as to size, shape, and weight of the object selected to fulfill the purpose for which the sixpence was used.—Exchange.

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SAN FRANCISCO, MAY 14, 1904

EARTHLY VOYAGE ENDED.

The passing of Dr. Cora V. Morse of this city on the seventh day of this month, has cast a deep gloom over a large number of people in this community where she has resided nearly a quarter of a century.

The early years of her mediumship was very similar to that of most mediums,—full of struggle for daily necessities. About sixteen years ago a change came to her, when she was married to Col. Elisha Morse, a man of wealth. This union brought to her great hope that some day she would realize the culmination of her desires and plans for philanthropic work.

During the last ten years, she devoted much time and expended much money in the interest of the Gleaners Club composed of young women who were making their own way in the world, and who will mourn her loss and greatly miss her influence and counsel.

The funeral services were conducted by Mr. Bradford Leavitte, pastor of the First Unitarian church of this city.

Thus another, whose early life, perchance, was full of hope and ambition and whose latter years formulated and matured greater plans for the betterment of the race, has fallen by the wayside; unable longer to carry the burden, and prolong the struggle against the greediness of our times; to frail to withstand the disappointments and vicissitudes of human life, so common to all. Let the last chapter in her lifes history be enshrouded in the mantle of charity.

Let all who knew Dr. Cora V. Morse emulate her many virtues and thus perpetuate her influence for good among those she so faithfully labored.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same

VOICE OF THE PEOPLE

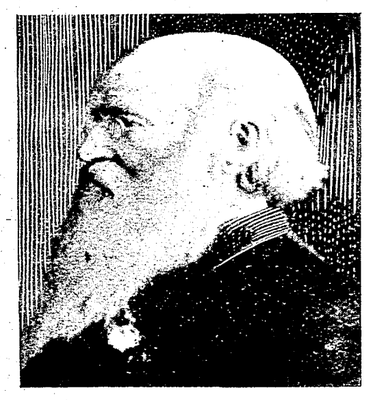
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LETTER FROM THE PILGRIM AND PIONEER DR PEEBLES.

EDITOR JOURNAL:

It gave me almost unbounded pleasure to again meet you and clasp your palm, and find you still a toiler in the great field of reform, a veritable soldier battling for the right, the true, and the good.

The enthusiastic reception given me by yourself and those royal-hearted workers gave me in that Sunflower crowded hall on my way through San Francisco, homeward, will long be remembered.



DR. J. M. PEEBLES

It also gave me very great pleas- to receive calls in your office from W. E. Coleman, Charles Dawbarn, and others, rich in literary lore and philosopy; and such writers and speakers too as Mrs. Lillie, Prof. C. P. Holt, Charles Anderson, Dr. Beigle and a dozen others who have made or are making their mark in the world, not forgetting dear Mrs. Newman whose pleasant face is always a baptism.

Permit me to say right here, that I had never seen Slater the great test medium, bnt was introduced to him in Portland, about the first thing he said after the common salutation was, "Thomas G. Newman is there by you, he is gratified to be recognized." Friend Newman was not only an upright, conscientious man, but a most self sacrificing worker in the field of Spiritualism. It is a shame that wealthy and financially well-to-do Spiritualists did not better sustain the PHILOSOPHICAL JOURNAL. He was a kind-hearted, noble and honest man—a man to be trusted, as is the present editor of the JOURNAL, they now toil on the different sides of death's crystal river.

A delegation of Spiritualists met us in Portland and we received a most cordial reception in Mrs. Mallony's large parlors in the afternoon, there was music, speaking and hand shaking, Mrs. Mallorys' Advance Thought is doing splendid work, long may its banner wave.

In Seattle Mrs. Loie Prior met us at the railroad station and conducted us (Dr. Thurber and myself) to the Hotel of which she and her mother are inmates, making us her guests. In Seattle Mrs. Prior has built up with many good helpers a flourishing society. The Spiritualist hall being previously engaged for that evening we occupied the Unitarian church, addresses were given by the president of the society, Mrs. Prior, Dr. Thurber in the trance and myself. Dr. W. G. Thurber is a very promising young worker.

I should have said that a delegation of Spiritualists met us at the Ashland station among which was that fine writer and author, Miss Nora Bacheler.

In Spokane the friends had secured for us the Unitarian church.

In Butte, that regal-souled man and old time Spiritualist, General Harris met us at the railroad station though away past midnight. He is a man all over, could I say more? we also met those excellent workers Brother and Sister Hicks, residing in an adjoining town. Our lectures in Butte were, if the popular pulse is an indication highly appreciated. One man who had read my lectures and books came 25 miles to personally meet me. I am inclined to think that in this journey, his zeal excelled his wisdom.

Our two meetings in Billings were a grand success. This may be truthfully said of the whole route, we were sixteen days on the way and only one railroad wreck.

Doul of old wrote: "perils by sea, and perils by land,' and what was worse, in his estimation was "perils among false brethern" this latter we escaped.

On reaching Battle Creek, Mich., I received a most enthusiastic reception by the Spiritualists in the Spiritualists' hall.

EXPRESSING HIS GRATITUDE

EDITOR JOURNAL:

My vocabulary is not deep or extensive enough to express the feelings of gratitude toward the many friends that have shown such kindness to my arisen help-mate in her long weary months of sickness, and at the final ending of her earthly services.

I think I am justified in saying that no more faithful spiriritual worker ever lived, none more conscientious and faithful in all departments as she.

She was the personification of honesty and benevolence. I shall not see her like again.

To the great audience that have testified from the Atlantic to the Pacific Ocean in many ways and have given me the right hand of fellowship in this the climax of hers and my lifework, I can only say feebly, I thank you one and all.

Gratefully yours,

GEORGE F. PERKINS.

"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium

James Ellis—An old gentleman, feeble and bent, comes to us now. As we look there is seen, another who looks like a brother, for never have I seen two people so much alike.

I now hear the names of Jason, and James. These are the names of the spirits.

James has the look of one who suffered much, but the other is one who died without a sickness; and still death came to them both, the same year. This is for friends in San Francisco, it is for Della Rendall She will get the answer to her question in this message.

Anna Orvis—I hear sweet music and a gentle tender feeling of sympathy come with the lovely lady who asks to be remembered to her friends. I hear this.

The way to the spirit world for me was so clear. I knew I would find life, knew I'd find my loved ones, but this I did not know, nor can any one save those who, like myself, have entered in the glorious youth and strength.

The slipping away from all that worries. Oh it is good to rest, so good to find it not a dream, but a reality, and oh, the music, to those who love it, the music is a perfection of melody.

What is death when such a life follows? What is pain when such a peace cometh after? I would die a hundred deaths to gain the aftermath of joy that now is mine.

Mary Packer—I hear the name of Packer and see a lady hurrying to get in line to send a message, she seems anxious to reach some of her friends and to let them know she does not forget all the kind service they gave her.

She seemed most anxious to reach Mrs. Newman, Mrs. Wadsworth and Mrs. Francis.

There is some reason she desires them (not for her especially,) as there is some news for them, or help to come for them from her.

I cannot hear the message, it is for them alone, but can hear her say, God bless all who were so good to me.

Louis King—A voice says: "Tell them I am here." I died in Mantua Ohio far from here but have some friends who will send this message to my friends. Tell them all the dear ones are with me. Tell Dave I have found the truth as we both saw it, and he is making no mistake.

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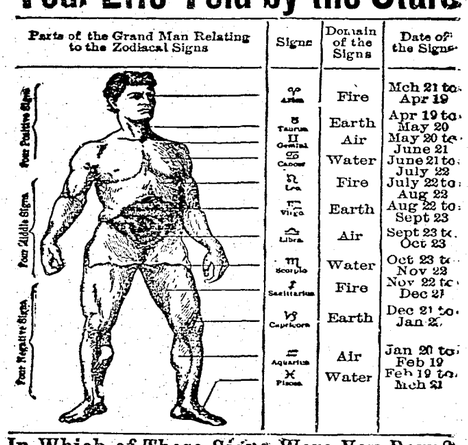
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Annual meeting of the Mediums Protective Association will be held on Saturday evening the 14th inst. in Sun Flower hall, 305 Larkin street, election of officers and general business.

Progressive Spiritualists Society, The closing services of the society on last Sunday evening was an eventful one replete with good things. The following is the program as rendered. 1—Selection Orchestra 2—song, Only Remember. 3—song, We Shall Meet, Bye and Bye. 4—remarks by the president, F. F. Leilich. 5—cornet solo, Prof. Ernest G. Williams. 6—improvised poem, Mrs. R. S. Lillie. 7—song, Night Hymn at Sea, by trio. 8—lecture, Mrs. R. S. Lillie. 9—song, Angel Watchers Serenade, by trio. 10—song, Spiritual Fellowship, Audience. We regret that the space in this issue of the JOURNAL will not permit giving even an outline of the remarkable lecture of Mrs. Lillie on this occasion. We promise however to give a full synopsis in next week,s paper.

The Lyceum which meets every Sunday morning at 909 Market street, is growing in interest and numbers. New scholars are coming and old ones returning to the Lyceum The subject selected for the adult group for the 15th is "What is the greatest success in life?"

C. H. WADSWORTH.

Our esteemed friend and brother Wm. M. Rider, started Wednesday of this week on an extended trip East. His many friends in San Francisco including the JOURNAL staff join in wishing him a safe journey and a very cordial greeting among his old time friends and a safe return when his visiting is over.

A letter from Miss Lily R. Church of Parkersburg, West Virginia, announcing the death of her father, Hon. M. C. C. Church for many years a leading business man of Parkersburg is received. Mr. Church was a Spiritualist and for many years a subscriber and also a contributor to the JOURNAL. Brothers Bundy and Newman former editors of the Journal have exchanged greetings with the arisen brother Church and the present Editor sends sympathy and condolence to wife and daughter who survive him.

The "Orilla Sisterhood" an organization composed of some of the best workers in the cause of Spiritualism in this city, dedicated their new head-quarters on Saturday the 7th inst. at 669 Dolores street. A pleasant and commodious hall having been furnished in the lower part of the elegant home of Mr. and Mrs. Frank H. Harris. A very interesting program was presented and thoroughly enjoyed by the sisters Opening song, Omnipresence, Audience; Invocation, address of welcome, Mrs. D. N. Place, spiritual directress; dedicatory poem, Mrs. Harris; song, The Rosary, by Mrs. Daisy Place Jacobs; addresses Mrs. Paddock and Mrs. Carpenter; song, Calvary, Mrs. Maybelle Place; address Mrs. Twiss; poem, Mrs. Cady; song, Mrs. J. Stimpson; addresses, Mrs. M. A. Wells and Mrs. Maggin; poem Mrs. MacBean, song Mrs. Addison. The Sisterhood stands for, Faith, Hope, and Charity, long may they live to teach and exemplify their sublime chosen motto.

The Peoples' Church—Every available seat was taken last Sunday evening, and it was one of the best meetings of the season. Mrs. Gillespie lectured on "Advantages and limitations in the Spirit World." The music was especially fine. Prof. Sawvell sang a bass solo in spledid style, he was accompanied by Prof. Bayliss one of the finest organist and pianoist in the city. These gentlemen who were so kind in assisting the program are well know for their artistic work, and were a delight to all who heard them. Mrs. Whitney followed with tests and messages that were marvelous in the clear cut truth, not one but was fully recognized, nearly every one was given to strangers. Her work was above criticism in every respect. she will be present next Sunday evening and will assist with the meeting. The subject for next Sunday will be "A Religion of War." Special services will be held on Memorial Sunday, also the second Sunday in June.

Friday Night benefit meeting in Sunflower hall, last week was well attended, by many new faces. It was Mrs. Place and Mrs. Gillespie's evening. Madam Young was also present. The work done by these well known instruments was highly appreciated by all present.

Mr. Will C. Hodge, one of the most prominent speakers in the spiritual ranks made a call at our Sanctum this week. He is engaged to speak for the Psychical Society of Oakland and is open for other engagements.

"Yum Yum" was the expressed and unexpressed sentiment of all who partook of the supper served by the Ladies Aid Society on Wednesday evening. Beef Spanish, Crab Salad, Strawberries and Cream, Cakes, Fruit, Tea and Coffee. Remember the Ladies give these Dinners on the second Wednesday of each month.

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JUDGMENT DAY.

G. W. Sandford

In the quiet of the morning,
When all in slumber lay,
I seemed to see a vision
A glance at Judgment Day.

I heard no mighty trumpet,
Saw no unnumbered throng,
But all was law and order
And the masses moved along.

And I saw no great Jehovah,
And heard no one command,
But felt a thrill of pleasure
As I joined the moving band.

I felt so gay and happy,
My feet scarce touched the ground,
And I paused not to wonder
Or ask where we were bound.

As by some silent impulse
We all marched on our way,
And the voice of intuition
Told me 'twas Judgement Day.

I saw within the distance
Many gates all opened wide,
While through one passed a lover,
And one received a bride.

Another claimed an aged man
All bent with weight of years,
The next received a baby
Bedewed with mother's tears.

By a gate I saw a poor man
Leave his burdens manifold,
The next I saw a rich man
Leave his sack of yellow gold.

And there were open gates for all,
What e're their rank or fame,
The rich and pure, the lame and blind,
All through death's portals came.

Between these deathly portals
And the gate of Life's fair strand,
I saw a gulf of water
O'er whose borders none could span.

And those who plunge beneath it
'Rose on the other side,
All robed in beauteous garments,
By the water purified.

And I saw Life's Gateway open
And a voice within did say,
That all must pass its portals
Through the gulf "humilty."

What you have seen in vision
And would to earth portray,
Is what doth really happen
In spirit realm each day.

'Tis but the soul's awakening
As it leaves its home on earth
To bask in brighter regions
According to its worth.

And thus the world is moving
Its laws all must obey,
For each and every morning
Is someones' "Judgment Day."

SPIRITUALISM ALL—EMBRACING!

Fifty-six years and more, Spiritualism has been my joy by day and my comfort by night. And being now an Octogenarian, and more, with hairs whitened in lifes varied struggles, with many moral scars won on theological battlefields, and conscious this very hour of spirit presences around me, whispering words of love. I never so prized—never so loved Spiritualism as I do this very moment.

Oh! brave compeers! Oh young comrsdes, strip for the final battle. The fight is still on, are your feet swift and your head's clear to defend the truth?

The scales may turn against you today in certain localities, but tomorrow you will ride in chariot's coquerors. Have faith, be proud to stand upon the plane of rebellion against the wrong. Temporary misfortune often proves to be a fortune a little later.

It is useless to burden the air with laments. Bury the past and push on. Storms purify the air, it is the burnished steel that shines. Many of the most painful phases of life lead up to the richest spiritual blessings.

The corn dies in darkness before it sprouts up into the sunshine of an hundred fold. God is good, angels are guarding us, the world moves, progress is in the air, truth is imperishable. The ripening harvest is within reach, and both appreciation and the redemption, if not the canonization of the true and the faithful, draweth nigh, here I am reminded of cheery words of Edgerton.

The world will be a better place
In a hundred years!
We'll have a brighter, happier race
In a hundred years!
The isms of old, the worn-out lies,
The ancient wrongs, like mist that flies,
Will melt in the rays of a new sunrise,
In a hundred years!

A human soul will be higher priced
In a hundred years!
The church will be converted to Christ
In a hundred years!
There will be more of faith and less of creed,
Be more of justice and less of need
Be more of honor and less of greed,
In a hundred years!

There will be more of substance and less of form,
In a hundred years!
More love will keep the world's heart warm,
In a hundred years!
The laws will aim at the common good;
And religion be for brotherhood—
While toil will be honored as it should,
In a hundred years!

There will be less misery and less wrong,
In a hundred years!
There will be more gladness—and more song,
In a hundred years!
Baptized in a new humanity,
Each man to man will a helper be,—
While the toiling slaves will all go free
In a hundred years!

Waiting a hundred years is too long. We want all these poet-painted good things now. We want Heaven right here and now in our hearts and our homes. 'What wilt thou have?' asked our Emerson of Concord. 'Find it, pay for it, and take it,' was his pithy reply.

Condsidering the indifferent and materialistic status of the world, Spirit phenomena are necessities. Test messages are indispensable. God and the holy angels bless all the good and true mediumistic message-bearers, who bring us good tidings from the summerland zones that encircie our planet.

The principles of Spiritualism are as wide as all races and nations. Its philosophy is divine. One of its clearest expressions is evolution and its destiny is the synonym of the world's universal religion—the world's redemption— the resurrection of the beast, into the Christ.

Liberal Christians, Christian Scieniists, New Thoughtists, Theosophists and other New Cults are doing good work in their way. We hold out to them the olive branch of peace, and bid them and all other reform branches of thought and purpose, God speed, just so far as they "abide in the Vine," which Vine is Spirit, the spirit of truth, "other sheep have I," said the martyr of Nazareth, "which are not of this fold, them must I bring also and there shall be one fold and one shepherd."

Some unwise pessimistic spiritists of my country, reported to the English press a few months ago, that Spiritualism was "on the decline in America," nothing could be further from the truth, the decline if there was any in a certain locality, was but a reflection of his own indifference and inefficient moral status.

The truth never declines, it is immortal, once born and rooted into human nature as a conscious reality and it abides there forever.

I never knew a genuine Spiritualist to recant. Spiritualism is a fact, and more, it is a grand, a mighty truth, centering primarily in God who is spirit, secondly in the moral and religious constitution of man, and thirdly, in messages and test-communications, which, coming from the world invisible demonstrate the continuity of life, and the conscious cognition of those over there, whom we knew living in this mortal state of existence. Therefore, it is priceless, no poet can fully sing it's moral beauties; no artist can put it's glories upon canvas, nor can angel tones however tender or thrilling, tell of, or number it's measureless blessings.

Beloved friends, do we fully appreciate it? Do we fully realize that it plants an opening rosebud upon the cold cheek of death, unlocks the tomb's dark door-way and o'er earths million cemetaries chants the undying song of victory.

Spiritualism in its broadest and divinest sense is not only cosmopolitan, but is all embracing, including all that is good and true in Christian Science, Metaphysical Science, Divine Science, Divine Healing and Theosophy, and why? Because it's foundation, its topmost keystone is Spirit. Mark it well! the cornerstone of Spiritualism is Spirit, pure essential, immutable Spirit and take the Spirit from any of these pretentious New Thought

Sciences, and they are but empty shells and tinkling cymbals.

He who is ashamed of his Spiritualism is virtually ashamed of Almighty God, for God said, Jesus is Spirit, and Spirit is incisive, energising, all-permeating and spiritually uplifting. In brief, Spirit is the crowning glory of Spiritualism, and far more Christian, than is our present creed encumbered Christianity.

It is the underlying force that inspires all forms of progress, and encourages and appropriates all such spiritual sustenance as kindness benevolence, faith, prayer, brotherhood, heavenly impressions visions, inspirations, and all loving angel ministries.

It is the Spirit that giveth life, wrote an apostle of old:—and to be spiritually minded is life and peace. Let us also, he added, walk in the Spirit, endeavoring to keep the unity of spirit in the bonds of peace.

Spiritualism demonstrates immortality, encourages all good works, sweetens the bitterest cup of life, illumines the darkest day, cheers the sick, lifts up the fallen, educates the orphan, comforts the mourner, brushes the tears from weeping eyes, and wreathes the white foreheads of the faithful with the coronets of fadeless splendors.

Let us remember the stirring words of Napoleon, when amid Russias cold drifting snows; Listen to them—"Officers, soldiers, the eyes of all Europe are upon you, do your duty." And so Spiritualists —the eyes of all the thinking, reading world is upon you—do your duty, your whole duty.

J. M. PEEBLES,
Battle Creek, Mich.

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MRS. CLARA U. MYERS

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Never use the room for other purposes but that, which is pure and holy, this way you will unfold that greater power one possesses in a greater or less degree.

Let eternal and universal love dwell in your home, and the angels will dwell there, and you will have perfect realism, and perfect health, wealth and happiness.

Home should be more sacred to you than any church. Let us try to have our home dedicated to this one great problem of life, that all are striving so much to solve, for life is eternal, there is no death.

CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

WARNING TO THE PUBLIC.

Washington D. C., May 10, 1904

EDITOR JOURNAL:

At a regular meeting of the N. S. A. Board of Trustees, May 3rd a unanamous vote was cast, for the secretary to send a card to each of our spiritual papers, warning the public against the following persons who claim to be workers for the good of Spiritualism.

A Mrs. Roberts of St. Louis, Mo who claims to be a representative of the N. S. A., and who has opened some sort of a "Home" in that city; this woman has no connection with this National Association and is not endorsed by our auxiliaries or chartered societies.

Mr. John A. Johnson, who travels about the country, also makclaims that are false; he is not a representative of this association, nor is he a friend of President Barret as he claims, his methods are questionable and he has been exposed a number of times.

Persons sometimes show one of the old-time certificates of contributing membership, that the N. S. A. issued several years ago, but which did not indorse anyone, these certificates were abolished several years since, as if they were not carefully examined, those to whom they were casually shown might be misled by them. The public is warned against anyone who shows these certificates as tickets of endorsement.

Mrs. E. M. Dunning, hailing from Washington, sometimes from other places, an elderly woman who travels and writes over the country, soliciting money, on pretext or another. At one time she had a land scheme on which she attempts to raise money, latter begging on other pretences; she has recently claimed that she is a medium, and been asking for money by which she could pay for a license to practice in this city.

She has never been a medium to our knowledge, and we have known of her for years. She is a chronic beggar, unworthy of aid, complaints have come to us from all quarters of persistency and offensiveness. The public is warned not to believe her tale of woe.

MARY T. LONGLEY.
Sec'y N. S. A.,
600 Penna ave., S.E., Wash., D.C.

OAKLAND NOTES.

Mr. Will C. Hodge, of San Diego occupied the platform at the Sunday morning meeting of the Oakland Psychical Society, last Sunday His subject was "Spiritualism and Naturalism," treating them in a manner which was convincing and clear to all who had the pleasure of hearing him.

The conference of the Union Spiritual Society on Sunday afternoon was very interesting. Nothing is prearranged, the president calling on several of those present to speak. The one speaking first usually provides the subject; one hour is devoted to speaking, after which a circle is formed and the mediums present work and messages are given.

The evening meeting was addressed by Mrs. Gillette who interested the large audience for nearly an hour, after which Mrs. Gillette gave messages.

Next Sunday (tomorrow) evening Mr. B. F. Sliter of Alameda, will speak on "Astrology" at Fraternal hall. In astrology is to be found the key which unlocks all the mysteries of religious worship, both ancient and modern, and in the hands of a master is one of the most fascinating and marvelous sciences the world has ever known. Its symbolism is world-wide and is an open book to the initiated.

Mrs. McEvoy wrltes from Stockton, that she is addressing good meetings, the hall being crowded. She is also holding circles at Fair Oaks and other places, as well as healing whenever opportunity offers.

Mr. and Mrs. Gillette go San Jose, Sunday May 22.

Mr. and Mrs. Hamilton C. Mutney of Piedmont, celebrated their golden wedding on Friday May 20

SAN JOSE NEWS.

EDITOR JOURNAL:

The First Spiritual Union is having an awakening. Mrs. Kate Heussman occupied the platform on the evenings of May 7, and 15th and her lectures and readings were enjoyed and appreciated by all, there being a good attendance at both meetings. She remained a few days to give readings.

On the morning of the 15th inst. Mrs. Cowell was present (she being in San Jose for an outing) and all her frlends were glad to greet her once more, she gave us a good talk followed by spirit messages.

On next Sunday we expect Brother and Sister Gillette to occupy the platform of the society.

There are several other meetings in town, all doing their work in their own way, and each attracting to themselves something that supplies a need.

Our Lyceum is calling in the children, who are delighted with the exercises. An adult class has also been formed, which is quite interesting.

The conference meetings are always good and subjects discussed of great interest.

Let us all work for the upbuilding of Spiritualism.

Mrs. Hendee Rogers is improving slowly, but a whole year is a long time to be obliged to stay in one room, and be waited on by the faithful old gentleman, her hnsband who so uncomplainingly cares for her.

Cannot some one lend a helping hand to lighthen the burden—a little from each one would amount to quite a sum, think of it Spiritualists and then act.

MRS. H. L. BIGELOW.
Vice-pres. First Spiritual Union

THE SILENT MESSENGER.

This little booklet by Jessie Twiss Harris, portrays the coming of the still, small voice, the "Spirit of Truth" unto every soul, and emphasizes the necessity of each individual recognizing and following that voice.

It is well worth reading for it contains a message unto all seeking the God within. Price 15cts. For sale by the Philosophical Publishing Co. 1429 Market street.

If you want books on Spiritualism, Theosophy, Astrology New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904, free

NEWS FROM SANTA CRUZ.

A letter from our friend and coworker Frank H. Parker says:

Our Philosophy and Phenomena are receiving a revival. Mrs. Kate Heussman has just closed a week's meetings to full houses, and is now busy with sitters and circles.

Chas. J. Anderson better known as the "boy orator" is with us for a short engagement before going East. He gives grand lectures following with psychometric readings at the hall of the Unity Society, every chair being occupied twice each Sunday and several nights during the week. His psychic readings during the day, given to callers are very satisfactory.

Mrs. E. Williams is also creating an interest among those who attend her lecturea and eircles.

Miss Minnie Millett at her home on Bay street, is spreading the light, and the good work is progressing.

A VISIT TO KINGSTON ON HUDSON, NEW YORK.

A WONDERFUL SANITARIUM.

W. J. Colville, who has just given 9 lectures in Kingston thus describes the feature of the place.

[*Continued.*]

A thought vibration from the mind of the operator may be instantly received by the subject and it is a decided error to suppose that complete hypnosis or unconsciousness is necessary for successful suggestive treatment.

It would be quite as reasonable to assume that all doors in a house must be locked in order to shut off one room.

Treating of the modern development of psycho-therapeutics, Dr. Sahler pays tribute to three celebrated leaders, Mesmer. Charcot, and Liebault. Concerning Mesmer he says that to him we owe the theory of transmission of the life force from one individual to another through direction of will, but while giving due credit to that pioneer, he by no means endorses all of Mesmer's theories nor doee he advocate all of Mesmer's practices.

Concerning Liebault Dr. Sahler says it was left for him to tip the balance to the other extreme, and place all emphases upoon suggestion, while Mesmer placed it on animal magnetism.

Concerning Charcot's method Dr. Sahler terms it a fuller development of the idea of Dr. Braid, the famous English physician, who half a century ago laid enormous stress upon simple suggestion and perhaps tnderrated the value of other agencies in the accomplishment of the work which he performed.

Charcot conceived the idea that the hypnotic sleep was brought on by fatigue and he obtained desired results by fixing the attention of a patient upon a bright light or some shinning object and at the same time giving a thonght of drowsiness or weariness.

Dr. Sahler says by suggestion we understand something in the nature of a hint given to the soul as a stimulus for action, whether or not it will be accepted and acted upon when the mind is in the normal state, will depend on its success in passing through the court of reason.

In the normal state especially when its relation to other minds is concerned the soul sits constantly in the court of objective consciousness, usually occupying the throne of reason, therefore, an idea is accepted or rejected according as it harmonizes or fails to harmonize with that soul's preestablished idea of life and good.

If the soul trusts absolutely the source of the suggestion the idea will probably pass by the reason and the soul will act upon it without question. But just to the degree that there is doubt will the thought be subjected to examination. The great purpose of infinite wisdom is here manifest. Reason is the safe-guard of the soul on this material plane of existance; without it we should become but puppets of other wills.

Much more in similar strain is ably set forward in this fascinating volume but as we expect and hope that the book itself will be read and studied very extensively; we refrain from further commentary.

Dr. Sahler's wide experience has led him to declare that persons sometimes present themselves for treatment with the remark, "I have no faith in this mode of practice, but my friends wish me to try it."

Such people are largely deceiving themselves for were they utterly destitute of faith they would never have made the trial. The average person finds it much easier to attach his faith to a person than to a theory because a person is tangible to his objective senses, while a theory can elude his mental grasp.

The same principle holds in psychic treatment that obtains in general medical practice. Faith in the physician, conditions the success of any method. The same drug accomplishes totally different results when taken with perfect confidence and without it.

Concerning Christian Science, with which Dr. Sahler is by no means entirely in accord, he speaks as follows: "That there is truth in Christian Science is demonstrated by the real good accomplished by way of healing.

There is muce in the teaching to stimulate thought and appeal to the intellect. It is a great mistake to suppose that Christian Scientists are simply duping people; they are the organized expression of a great but as yet faintly understood truth, that they are ignorant of the laws governing much of their practice is simply unfortunate.

There is truth in their teaching or there could be no results in their practice, but they are blindly obeying underlying laws therefore they do not clearly understand how they gain healing power. In mental healing, divine healing and faith cure, there is practically the same underlying principle.

In mental healing, suggestion is administered by another, either orally or telepathically, in what is termed Divine healing and faith cure, the force lies in oral suggestion. In all cases, however the power on the throne is the faith of the soul which links it to divine power.

The work of a suggestion is to arouse faith. Though the first part of this useful treatise deals chiefly witn the theory of practice, the second part is largely a record of valuable instances which show its application.

The "psychic state" is one of the Doctor's favorite expressions; in that state he declares that the soul acts exclusively through spiritual faculties which are never really dormant but which during objective cossciousness rarely present themselves upon the surface.

This book will certainly prove a most valuable addition to the literature of suggestive healing which is now assuming noble proportions in all thinking communities. It is well bound in cloth and extends to about 300 pages. Price $1.25 for sale at 1429 Market street.

W. J. Colville lectures at the Sanitarium April 11, 12, 13, 14, and 15 were attented by audiences composed in large measure of the leading citizens of Kingston.

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TRANSFORMATION

Scant beauty, nature gave her in disguise; rugged and harsh she bade her go about, with face unlovely,—save those dark sad orbs, through which her fearless soul peered.

But Life took up the chisel, used her face roughly, with many blows —as sculptors use a stone. It wrought a little while—and Lo! a grace fell, as a sunbeam falls upon a rock.

Across her soul, a heavy sorrow swept, as tidal waves scmetimes sweep o'er the land, leaving her face; when back it ebbed and crept tranquil and purified, like tide washed sand. And of her face,—her gentleness grew apart, and all her holy thoughts left there, their mark; its root was there—its blossom in her face.

So when death came to set the Sweet Soul free from the poor Body that was never fair:—

We watched the face, and marvelled much to see, how, Life for Death, had carved an Angel there.

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SAN FRANCISCO, MAY 21, 1904

MAN'S AIM.

ARTHUR F. MILTON.

Man lives in two spheres—that of sense and self, and the intellectual and creative.

The two afore named are the animal; the last named the spiritual.

He arises from the sphere of sense through education; from that of self, through labor, industry, business or anything that engenders activity, energy or volition—lawfully exercised or minus animal sense or self.

Spirit is thought and action combined. Man is its individualized counterpart. His corporeal existance—the last stage of spirit in its passage through matter constitutes his graduating class.

Perfection as a spirit or soul depends upon how much of sense and self he has overcame, how much of the animal in his nature he has subdued.

If his mental force or power of reasoning has assumed a more active vibration than that of sense, he has reached perfection on that line.

If his creative impetus, his will or power of love, has superceded self or his animal impulses, such as egotism, hate, indolence or false pride, he is perfect in this direction. But he needs both to become a freed spirit.

That one may be attained before the other is due to his leniency towards sense or self in his assent.

Intemperance, gluttony or lust adds vibration to the condition of sense; selfishness, hatred or malice adds vibration to that of self, thus increasing animal vigor and retarding spiritual development or soul freedom in either one of these directious. Many are both sensual and selfish and consequently more animal than spirit on both lines.

They are not freed souls at transition, but have to complete their graduation is a question still to be settled between reincarnationists and their opponents.

If a spirit can overcome its animalism without a continued bout with matter, if opportunities exist outside of matter that offer what earth-life was intended for, there should be no reason for the fear of death.

But if it is not freed from matter until it has overcome its influences—has attained a higher spiritual than material vibration—there is every reason to fear death, and we should endeavor to live as long as possible to make sure of our passing the examination, found not wanting in the balance.

Good health is therefore the first essential to be considered. Temperance in all things assures this.

To be temperate in physical indulgences enables the intellectual nature to unfold itself, leads to inspiration, discernment, and a comprehension of causation.

To be temperate in emotion, impulse, feeling, acquisitiveness, synonymous with gentility, good will, benevolence or conscientiousness, permits the love-nature to blossom out and constitutes power or influence to command conditions instead of being subjected to them.

Intemperance dulls the intellect or mental nature; selfishness enslaves the soul, and prevents man from attaining that which he is intuitively reaching out for; namely: light and power, thouht and action in one impulse and which constitutes happiness.

His release from the sphere of sense and self, to grow into that of inspiration and love is the aim of mortal life.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

REPLIES TO CRITIC WHO DENOUNCES SPIRITUALISM.

Mrs. R. S. Lillie drclares the Rev. Dr. Funk is one who lives in a glass house, as Wesleys had spirit manifestation.

The dissertation on Spiritualism published in the "Examiner" has provoked a reply from Mrs. R. S. Lillie, speaker of the Society of Progressive Spiritualists, who had something to say before that body of the Dr. Funk, the Methodist author of the criticism. Her address was enthusiastically received by her audience, particularly striking points eliciting outbursts of applause and spoken expressions of approval. She said:

I believe this man Funk was a Methodist, and he had better be careful, because it was in the Wesley family that spirit manifestations occured in tables knocking, chairs walking, ink bottles turning over and things being stirred up generally that were quite as marvelous as anything noted in our own Fox family, and it was only because there were not more Wesleys that the Methodists escaped becoming Spiritualists. They had better not throw stones, for their early history, which they now suppress and keep on back shelves, show that they live in glass houses.

I was once at a Methodist prayer meeting, kneeling beside a man with one of these holy faces, and before the affair was over two officers came in, requesting the pleasure of his society and remarking that he had gold watches and rings in his boots.

Jesus said that heaven is within us, but orthodox Methodism has created a little two by four place that nobody would care to stay in even if it had not been made so hard to get to, that they have to pay men to show them the way.

I often wish Jesus had been asked where hell was, too. But if he had Dr. Funk would have lost his job, because the only way he can earn his living is by scaring people with the threat of a place so bad they are willing to give him a salary to keep them out of it.

And then this matter of faking materialization that Dr. Funk says is practiced among Spiritualists I think finds its counterpart in his own religion. He tells a story of some people on a ship who thought there was a hoodoo in their midst, and after investigation hit upon the right man and said: "Jonah must walk the plank." So Jonah was thrown into the sea and was swallowed by a whale, who kept him dry for three days and then threw him up on the land, without shortening his life or impairing his usefulness. Now if there is anything in Spiritualism that can beat that I would like to know what it is.

Spiritualists are perfectly willing to admit that there are fakes and imposters pretending to be their followers, but as everything worth counterfeiting is counterfeited, this only proves that Spiritualism is worth countefeiting and not that it is a counterfeit.

Spiritualism bases authority for its belief on history. At the transfiguration of Christ on the Mount there was the materialization of Moses and Elias, and why cannot a law that is operative in one age hold good in another?

Now about the crime of Luther Marsh giving something that belong to him to somebody he wanted to have it, it seems that the world will never get done talking about that $60,000 house.

Whatever influence Amelia Diss de Bar had over Luther Marsh, it was not of this world. It was occult or psychic. And her reputation in the pschic is not an enviable one, We will just put it that way. But it proves nothing against Spiritualism becsuse the occult or psychic power might be possessed by an inmate of State's prison, it goes to the good and bad indifferently, but I would like to know why things are not said about the money and property accepted by other churches.

Dr. Funk ends his attack by admiting the claims of Spiritualism, for in the matter of the "widow's mite" he does not deny that it was found in just the place the spirits said it was lost.

"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium

Sarah Morris—A beautiful spirit comes to me with a bouquet of Lilacs and Violets saying: I want these for my son and husband, my son will take the Violets, my husband the Lilacs.

Tell the one who suffers so much I mean Lottie, not to worry, it will be alright, and tell her she need have no fear, we will be with her at all times.

To the dear ones all, let me say, Mother will bring her love each day; each night. Tell my husband I know how much he suffers and try to help him. I can do this at times, but not always.

Say to Lottie, Joe is here and is as happy as can be, he sends love with me.

Mary Vaugn—This spirit is one that has been gone many years. Her home was far from here, and will be the place, where the one to whom this is sent wlll soon visit.

She desires us to say, bring with you the pictures and see if you do not find one like this. "A tall man about thirty years of age, beside him a little girl and just back of them stands Mary Vaughn. While you, Elen, are the little girl. Tell Sarah Lester, this fulfills the promise given long years ago.

Peter Crattilorey—A message to my dear wife this spirit says: She does not need this to convince her that I still live, but I want to tell her again and while she lives, will at every and all times send the message to her.

Yes, she has seen me, and will whenever I have the opportunity to reach her. This is a beautiful world and I will be glad when all I love are here. Mother, Mary is with me and does send love.

Jane Dennison—The face I now see, could not easily be forgotten, so sweet, so sad at times and yet with a store of quiet fun in the blue eyes.

There are many with her, but I hear only this; send my love to my dear, dear son, he will know and be glad I have reached him.

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Societies and Meetings

Society of Progressive Spiritualists

Opened their meetings November 1, at 8 p. m., Covenant hall, Odd Fellows Bulding, corner 7th and Market streets, San Francisco, with Mrs. R. S Lillie as speaker, Miss Alice Severance, pianist. Seats free. All are welcome.

A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome.
C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 c'clock, p. m.
MRS. ELIZABETH M. CAMPBELL *Sec.*

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p. m.
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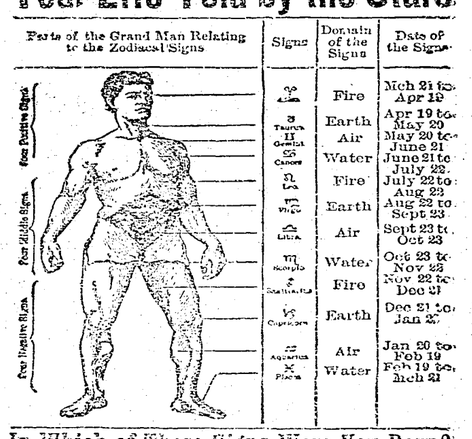
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Please notice—All persons having books left at the Occult Book Store 1429 Market street, on sale, please call for them. A change having been made in the management.

The Next Social of the Peoples Church will be held in Sunflower hall, 305 Larkin street on Monday evening, the 23rd. Come everybody as a good time is assured.

Mr. Geo. F. Perkins is having good audiences on Sunday evening, in the lower Scottish hall, 317 Lrrkin street.

Friday Night benefit meeting in Sunflower hall, under the auspices of the Ladies Aid Society, was fairly well attended last week. Mrs. Howe being the medium. Mrs. Jennie Robinson will occupy the platform Friday evening the 20th.

The Benefit Seance given by Mr. C. V. Miller in aid of the Mission Lyceum was a success. The manifestations were quite satisfactory and the receipts were $16.50. In behalf of the officers, ye Editor hereby returns thanks to Mr. Miller and his personal friends for their generosity.

Annual meeting of the Mediu ms Protective Association was held on Saturday evening the 14th inst. There was a good attendance, among whom were Mr. and Mrs. S D. Dye of Los Angeles. The election of officers was held with the following result. President W. T. Jones; vice-pres. Mrs. Sarah Seal; second vice-pres., Mrs. Carrie Wermouth, secretary, Mrs. M. E. G. Howe; treasurer Mr. W. H. Davis. The reports of the officers show, that the financial condition of the society is good, its membership increasing and its social status on the "up-grade."

The Peoples' Church—Elks hall was well filled last Sunday evening to listen to the eloquent lecture of Mrs. Anna L. Gillespie on the subject of "A Religion of War." After quoting the declaration of Jesus as recorded in Mathew. "I come not to bring peace into the world, but a sword, etc." she went on to show from the history and records of the past that the Christian religion has been one of bloodshed, from the tragical crucifixion of Jesus on Mt. Calvary, to the present time.

Bitter and cruel has been the dissentions, strife, massacres and all the unholy and inhuman inquisitions, inaugurated by self constituted vicegerents of God, to put to death all heretics in the name of religion.

In contrast with the above, she said, that the new dispensation or the Philosophy of Spiritualism has revealed to humanity, a new gospel, which gives a different interpretation of the statements of the Nazarene, as well as many other accepted teachings of the past.

The "sword" brought into the world by Jesus is interpreted by the Spiritualists, to be "Light and Truth" penetrating the darkness and ignorance, emancipating the races from superstition and erroneous teaching, till by and by, through suffering and strife, a proper education and training, a new humanity will have been envolved, when peace will prevail among the nations of the earth and legalized murder will be forever abolished.

Prof. Sawvelle rendered a solo, "Thy Will Be Done" in a fine style and Prof. Bayliss gave a piano solo, which was greatly appreciated. Mrs. J. J. Whitney followed with messages giving names in full, their clearness must carry conviction to the mind of the most skeptical.

The above named will be at the meeting next Sunday and during the remaining services of May.

The Mediums' Protective Association will hold their regular social on Saturday evening the 28th inst, at 305 Larkin street in Sun Flower hall, an efficient committee is preparing a program that will please. All are welcome.

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COMFORT.

Florence Shaw Kellogg.

A light shines clear before me,
As of the coming day,
And the glory that is o'er me
Drives every fear away.

I hear twin voices speaking
From out the upper air,
As angels dear were seeking,
To free my heart from care.

And good to good is calling
In all that comes to me;
The mists away are falling
That I may clearer see.

And thus I walk unfearing
Wher'er God bids me go,
Nor doubt but He is coming,
And all the way doth know.

—Fay, Kansas.

A SOLILOQUY.

The dead, who calls him dead, who never died—
Who only passed to the other side,
Life has no pause; the soul no rifted chain;
Thus, ancient bards and modern truths maintain.
In other lands the poet hymns his song,
To other lands the artists gifts belong.
And on far loftier themes, with nobler fire,
Than Raphael knew, or Milton did inspire.
To the dead, leave the dead; tis ours to climb,
Through heights of life, to life yet more sublime.
The Sons of God, no chance or change surprise;
Onward they march, through kingdoms to the skies,
Pilgrims of the ages, radient bands,—
Before whose feet, the Eternall still expands,
Forever and forever on they call,
On to life's sources, where Love is all in all!

A REVIEW DR. T. J. HUDSON'S EXPOSITION OF SPIRITUALISM.

E. J. SHELLHOUSE

To one who reflects, it is evident that the most important problems in life are yet unsolved; but their solution is most pressingly demanded.

We accept only what to us is a sense of reality, whether that sense has truth for its basis or not. No one has the least confidence in what to him seems unreal.

Truth is the only reality; and what is accepted and acted upon, is what we feel to be reality: The law expressing this truth may be stated as follows: Feeling gives rise to the sense of reality in what is felt.

The old proverb is "As a man thinketh in his heart, so is he." It is often quoted with the phrase; "in his heart" left out; thus "as a man thinketh, so is he."

This gives rise to the idea that the thinking makes a man what he is. The phrase, in his heart, expresses the true meaning of the proverb. In scripture the word heart, means feeling, and the proverb really is: As a man feels, so is he.

In Dr. Hudson's attempted explanation of Spiritualism, this law of feeling applies. He did not know that the sense of reality that one feels, is no proof of its being reality; and he failed to consider the fact that others arrive at opposite conclusions on the same subject, since opposite states of feeling give rise to an opposite sense of reality.

The purpose of this article, is to present a critical analysis of Dr. Hudson's theory of an exposition of Spiritualism based on the subjective mind. When a difficult problem arises, it is easy to coin words for its solution.

A school boy who makes his figures as he wishes in the solution of arithmetical problem, finds no difficulty in getting the answer he desires. So Dr. Hudson uses the term subjective mind, to fit his theory, and employs it as a factor in his effort to explain spirit manifestations. Everything must conform to his conceptions; that is, to his state of feeling on this subject.

His theory is that man has two minds. It is evident that he, observing the rapid advance of Spiritualism and the growing disbelief in the dogmas of the church, saw that something must be done to destroy this enemy.

The doctrine of evolution being accepted as a scientific fact, he abandoned the Mosaic conception of creation and under took to prove conformity of evolution with the biblical accounts, so as to give a scientific prestige to that account and save christianity from the tender mercies of Spiritualism.

In his last mark, The Evolution of the Soul, he has this to say: "Science has at last succeeded in unraveling the whole mystery, removing every phenomenon from the domain of superstition and demonstrating that all manifestations of whatever name or nature, proceeded from the subjective mind of living persons.

I cannot enter into details, but must content myself with saying in the most emphatic manner, that all that is mysterious, all that is uncanny and diabolical, all that is inane and idiotic, alll that is false and infamous, all that transcends reason and common sense in psychic phenomena, is due alone to ignorance of the fundamental lessons that govern the relationship between the body and the soul."

It is the opinion of some Spiritualists that Dr. Hudsons's works will aid the cause of Spiritualism by arousing a spirit of investigation; and that no truth suffers when it is free to combat error.

That opinion would be correct if the people were disposed to investigate; but the fact is, most people are satisfied with their opinions; or if anything in regard to them is desired, it is to corroborate them.

Public sentiment among all classes favors the institution of the church; at least in exerting a moral influence in the community, if nothing else.

This is the case in regard to Dr. Hudson's theory. If it is false, truth is free to combat it, but among those who think so they are waiting for somebody else to do the combating; and so the error prevails.

The people know little about Spiritualism, and care less, about it. In Dr. Hudson's opinion, Spirtualism was all that he expressed in the last part of the above quotation, beginning with the words, 'I can not enter into details,' and in his apinion it must be throttled; so he goes about it by assuming a subjective mind that he thinks explains it.

It is impossible to convince a mind without it being conscious; and yet Dr. Hudson's subjective mind is unconscious, and if conscious, it can in no wise differ from the conscious mind, if by implication, there be an objective mind, if there is a subjective mind.

A phenomenon is the manifestation of a force acting through, as on matter. Human conduct has its rise in a psychic force, and differs in one respect from all other forces, in the fact that it has a purpose to accomplish. In the action of the physical forces, there is nothing between the force and its phenomenon.

Physical force is not conscious; but in psychic force, having a purpose, it must be conscious in order to devise the means for accomplishing that purpose.

This conscious state we call mind which is the expression of the Ego, that is, the manifestation of the psychic force. There is no force in mind, but it is inseperable from that force. Consciousness enables us to realize sensations, and that realization is the purpose we are to accomplish in life, whether we fail or not.

The body is the organism of the psychic force, and its action is cogsized in consciousness. The force is ignored, and the entire attention is given to the phenomena to which it has given rise namely, human conduct. Every voluntary act in life is an effort to realize pleasant sensations and to avoid unpleasant ones. These are realized or avoided through the instrumentality of means made conscious to the mind.

[*To be Continued.*]

THE INFINITE UNKNOWN.

Everything that comes to us, be it good or evil, angel or devil, is a messenger of the infinite. Every voice, whether it lures with siren song to destruction, or thrills with holy aspiration to scale the heights of wisdom, is one voice; the voice of the infinite unknown, in which we are angelfied.

We are harps on which the great spirit strikes notes. We are tuned so that music is played—or the voices answer. If we are tempted by some strains, it is our own nerve string that the tones vibrate.

If we stir up harsh jars of discord or antagonism, they are

echoes of conditions within ourselves. The individual we hate or oppose, is a messenger of the infinite to teach us there is something hateful or oppugnant in our own notes to be eliminated.

The teachings, beliefs and opinions we antagonize and oppose are the reverberating echoes of errors in our own unconscious being. Whatever we hate or love has its correspondence within us.

The universe speaks in the consciousness of man. The unknown is ever his foe; but known and explored and understood it becomes his servant and his friend.

Error is Truth distracted and distorted. Evil is good misused or perverted, or good outside the range of ones's consciousness. Devils are angels in inverted relation to themselves or to us.

* * *

The thought of evil creates in harmony with the thought. Thus jealousy creates the very condition that the jealous person imagines, and he, and not his victim, is responsible for the hypnotizing evil influence that causes her to do wrong.—*The Worlds Advance Thought.*

REMARKABLE.

Baby Brown, Denver's Seven Month's Old Healer.

A 7-months-old baby healer is the latest manifestation of supernatural power vouchsafed by the Gods to the lucky people of Denver, Col.

The infantile healer is the daughter of Mrs. Grace Brown a metaphysician, and she gives out health to all comers. At least this is the claim of her parents. The child can even cure the colic and any baby who can do that is a winner. As for croup, it never troubles this magnetic child.

When she shakes her rattle the ozone, viri, nervine, oxogenhysis, anti-fat, corn cure and other life-saving substances fly in all directions, invisible in the air.

And the baby only laughs and coos and shakes down more health for her friends.

There is tonic in every yell as she cries for her bottle and all her smiles are charged with healing power. She is cutting her teeth and this is no job at all for her because she can doctor herself as easily as she bestows new life on other people.

If she take an occasional nip of soothing syrup it is more in accordance with esiablished custom than from any need she feels personally for this favorite medicine of the nursery.

Then, too, Baby Brown is a mascot and brings all kinds of good luck to those who are fortunate enough to be friends of hers. Even having this wonderful baby's picture in the house brings happinness and prosperity, assert all her friends wno possess photographs of her.

Eunice Brown was born the 30th day of last September, under the astrological sign of Llber.

For the first five months of her life the only remarkable thing about Baby Enuice was her rapid growth. But when she attained the age of five months and was cutting her first teeth, she began to show her wonderful healing power.

A friend of her mother's, a well known society women, was dying of cancer. The baby, with her nurse, visited every day the dying woman, the baby playing with the sick waoman's hair quite often for amusement.

The woman felt the magnetic current, felt better each time the baby came and now is out of bed and well and expects to leave soon for Califfrnia, where three months ago she expected to be dead by now. She has since cured a number of smaller aches and pains.

The mother is not a healer of any kind herself and is very chary of having the baby exert her healing power too often, for fear it might tax her strength.

Mrs. Brown is a well known lecturer and has talked in every state of the union. She was formerly editor of the Essene, published in Denver, which is now merged with Mind. The whole family is very proud of the wonderful baby.—Exchange.

RECEPTION TO DR. J. M. PEEBLES IN BATTLE CREEK, MICH.

The first society of Spiritualists, of Battle Creek, Mich., tendered Dr. J. M. Peebles a reception and banquet, last Friday evening, in their hall, it was a grand affair.

It is well known that Dr. Peebles has been a resident of Battle Creek, Mich.. some forty-five or fifty years when not engaged in Sanitarium work in San Diego, Cal., or in traveling around the world. At one time he lectured six consecutive years in this city, accordingly when he returns to us, the older Spiritualists especially, flock to see him.

At seven o'clock about one hundred friends and admirers of the Doctor's, gathered around the banquet table, beautiful with its snowy linen, elegant china, colored candles, and a profusion of flowers.

Our president Mrs. Kleckner read a very cordial, well written welcome to the Doctor. Mrs. Morrill, our present speaker, pronounced the invocation, after which all were seated to partake of the luxurious repast spread before them.

The committee in charge had prepared an excellent program, every thing passed off harmoniously, and harmony among Spiritualists means success.

After the congratulations and hand-shaking's all around, the audience was given a short stirring talk by the Doctor, in which he thanked the society for the reception, and friendly greeting given him. His words were full of sympathy and encouragement, riveting the closest attention. He was followed by Dr. W. C. Thurber, a young man who accompanied the Doctor from California. Dr. Thurber is bright and talented, speaking in the trance state, we predict for him a brilliant future.

Mrs. Morrill gave a short but clear, concise, aud excellent address. She spoke of the passing away of the old pioneer's, and the grand work they did when it cost something to be a Spiritualist.

Mrs. Nellie Richie favored us with a charming solo, "The Message of a Rose," accompanied on the piano by Mrs. Blakely.

Dr. B. L. Elkelson gave a fine address in a semi-trance state, complimenting the Doctor, on his long work, and extending to him the friendly hand, from the controlling spirit.

Miss Whitney was entranced and spoke, and so concluded one of the brightest, happiest evenings in our history.

We all hope that Dr. Peebles may be with us for many years to come, for he wields a strong influence for good among us, he stands as a beacon light in our midst, all of whom love and revere him.

Mrs. Emma Snow-Hoyt,
Secretary.

A PARTIAL LIST OF CAMP-MEETINGS OF THE SEASON 1904.

UNITY CAMP MEETING.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5, and ending Sept. 25. For all particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Island Lake, Mich.—The Island Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10, and extends through the month of August For full programme address H. R. La Grange, Secretary, 84 Eass Mont-Calm street, Detroit, Mich.

An excellent progamme has been prepared for the coming season. We have under contract such speakers as mediums as B. F. Austin, G. W. Kates and wife, Amanda Coffmrn, Mr. and Mrs. White, D. A. Herrick, Dr. Julia M. Walton, Mrs. Margaret LaGrange, W. V. Nicum, and others. Farmer Riley will positively be with us the first two weeks of camp. Every phase of mediumship will be represented. Correspondence solicited with first class trumpet and slate-writing mediums.

Lake Brady, Ohio.—The Lake Brady Spiritualist Camp meeting opens July 3 and closes September 4. For full programme address, A. G. Kock, Akron, Ohio.

Freeville, N. Y.—The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the prctracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed W. W. Kelsey, President, Cortland N. Y.

Grand Ledge, Mich.—The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich

Onset Camp—Commences July 24 and ends August 28. For full programme and particulars address the scretary of the camp, Onset, Camp.

Harmony Grove, Cal. — Camp opens July 17, and closes July 31. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Mt. Pleasant Park, Clinton Iowa, The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close August 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Forest Home, Mich.—The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69, for full particulars.

Chesterfield, Ind.—Chesterfield, (Ind.) camp meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Delphos Camp, Kans.—This camp meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Maple Dell Park, Ohio.—The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ghio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from Jnne 1 to Sept. 15.

SAYS DEAD MAY RETURN.

The Rev. Dr. R. Heber Newton addressed a large gathering at Cooper Union, on Monday evening, April 24, his subject being "Immortality."

In support of his views he referred to ancient history, of the Hindoos, the Buddhists and others. "It would be absolute mockery, unfeeling cruelty, said he, to bring people into the world just for the sake of taking them away again.

Immortality is necessary to satisfy the demands of life, just as you believe that the sun will rise; it will vindicate itself absolutely. If it is a fact of the universe, it must be capable of verification. There never has been a day when immortality has been incapable of verification.

"I am sure that man, as studied now, has proved that he has powers of clairvoyancy; that he can exert his will through walls, and compel attention.

"In the four leading Universities of the United States there are eminent men who believe this. One is in Pennsylvania and one in Columbia. The latter from an unbeliever became an absolute believer in the psychic force.

"You begin to think of the cabinet, the seance and the medium. I admit ninty-nine out of a hundred of these are humbugs. But I speak of what men who have studied have come to believe from their own experience. I do see ground for believing it possible. Those who are ready to receive it may have a verification.

"I don't believe that Christ appeared to his disciples in body or in spiritual form. I believe in the possibility of man coming back to earth again. Faith may be a living power."—Banner of Light.

DEATH OF HENRY M. STANLEY.

With the death of Henry M. Stanley the world loses one of its greatest characters, and one whose labors have done much to change the attitude of the entire world on a number of questions.

He was prominent in several ways but his first feat which called the attention of the world to him was his search for Livingstone when he was lost in the wilds of Africa at a time when that was in reality a "dark continent."

That he was successful and drew from the natives much of their history and secrets of life, caused him te be again selected to traverse that country where he discovered many of the grandest of the natural phenomena of that country and gave the world a knowledge of it.

The lakes of Africa, the great falls, rivaling our own Niagara, all were made known to the world by this daring explorer. Though he was kindness personfied whenever it was possible, yet he did not hestate to punish with great severity where it was necessary. This mode of treatment has been of benefit to his successors in the exploration.

He did away with as much as possible, and punished slavers, and gave the people an education which qualified them to care for themselves far better than ever before.

One of the writer's favorite books when a boy was 'Stanley in Africa,' and many is the night he has fallen asleep in his bed with the cherished book in his hand. The struggles, privations and final triumph had a fascination that never tired, and it was read and reread.

Some one had to do this. Stanley was selected and made his mark. All honor to his memory.

W. H. Bach.

OAKLAND NOTES.

At the meeting of the Psychic Society in Odd Fellows hall, last Sunday morning.

Mr. Hodge gave a very practical address on the necessity of each one living up to the best possible standard, doing good for the sake of doing good, and thus realizing the heaven on earth that is within the possibility of each, not waiting until passing out of the body before expecting to realize heaven—or the reverse.

He said that those who pictured their heaven or hell according to the usual teachings would be woefully disappointed, hence it was of importance to do right and understand right while here.

The afternoon meeting of the Union Spiritual Society in Fraternal hall was fairly well attended. Messrs. Judd and Carter gave short addresses, while Mrs. Drake read a poem of her own composition which was well received and judging by the applause, voiced the sentiments of the audience.

Mrs. Knott, Mrs. Amanda Smith and Mrs. Knapp gave a number of readings, an hour being passed in so doing. This is a special feature of the afternoon meeting. We were pleased to receive a visit from Dr. Palinbaum and several members of tne Oakland Spiritual Society and hope they will often visit us.

B. F. Sliter of Alameda was the speaker of the evening meeting of the Union Spiritual society. and instead of an invocation to open the meeting gave a poem in dramatic style, after which he spoke at length on "Astrology" holding the close attention of his audience. Of course, to an audience deeply unacquainted with the principles of Astrology, it was impossible to do more than refer to the simpler truths and their bearing on human life, but it was easy to see from his references that he has a wide knowledge of his subject.

He has, in fact, made it a study for a number of years, and is fully competent to teach the science, write horoscopes, delineations, etc.

We were pleased to see several who had a practical knowledge of astrology among his hearers. The meeting closed with a number of psychometric readings by Mrs. Nelson. We are fortunate also to have a skilled organist and vocalist in Mrs. Knott, which adds greatly to the success of the meetings.

Letters from Mrs. McEvoy state that we may expect her from Stockton in about two weeks, when she will probably remain with us for a week or so before she takes up the work again in some of the more southern cities.

The mention of the golden wedeing at the home of Mr. and Mrs. Hamilton C. Whitney by a mistake of the printer, the name was made Mutney, but it did not spoil the celebration. A large number of friends, including nearly the whole membership of Psychic Society, called to extend their congratulations and convey loving tributes of their regard. "Many happy returns of the day."

THE MASTER CHRISTIAN.

It is a four page paper, edited and published by Dr. S. A. West in the interest of success, health and happiness by the power of the silent word, or mental healing.

It is full of short paragraphs, and heart to heart talks, and helpful suggestions. Sub. price $1.00
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CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

STOCK FOR SALE.

Mrs. Eliza Newman, widow of the late editor and publisher of the Journal, Thomas G. Newman, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the Journal, 1429 Market street

"The Great Psychological Crime" if for sale at the office of the Philosophical Journal. Price $2.00

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EDITOR.
Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MAY 28, 1904

THE MORRIS PRATT INSTITUTE.

The JOURNAL wishes to continue on record as a supporter of education and espceially interested in the efforts made by those indefatagable promoters and workers of the above named institution, and gladly reprint from our worthy exchange the "Banner of Light" the following item:

The second annual convention of the Morris Pratt Institute Association will be held in Whitewater, Wisconsin, in the Institute Building Saturday June 4, at 2 o'clock p. m., 1904.

This convention will mark an epoch in the history of the school. Important business will come before the members, two new directors are to be elected to take the places of Mr. Thompson and Mr. Stevens who retire on account of inability to serve, and other matters of vital importance will have to be considered. It is hoped every one who can will be present.

This convention belongs to Spiritualists who are either members of this association or desire to become such. The school is yours, Spiritualists, will you take an interest in it, and control its management and further its success?

Remember if you are a member of the association you have as much voice in the management of the school as any one in the world, if you will be present at its conventions and lend your efforts and influence in its behalf.

Membership is five dollars, with one dollar annual dues, or twenty-five dollars after the first fee gives you a life membership.

If you are a member kindly see that your dues are paid, if not join the association and help it become one of the leading schools in the country. Remember the date June 4, 1904.

Whitewater is on the Prairie du Chien division of the Chicago, Milwaukee and St. Pual Railroad.

Fraternally, Moses Hull, president, Clara Stewart, secretary.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

COMPARISON.

MRS. C. K. SMITH

Could any person read J. Stitt Wilson's discourse in the PHILOSOPHICAL JOURNAL, of April 16, and believe that mediumship is a crime?

It is an excellent reply to the "Great Psychological Crime," note the change that has come into Christian families since mediums have dared to use their God-given gifts.

Mothers no longer mourn and go insane for fear the innocent babe is writhing in hell.

I once knew such a mother. A wife, I also knew whose husband had died, when friends tried to console her in her sorrow by reminding her that her husband was such a good man, replied mournfully, but positively: "You need not try to comfort me with any such talk, I know that he had no interest in Jesus, and is not saved. I shall never see him again, the blood of Jesus Christ cleanseth from all sin. My husband had no part or lot in this great plan of salvation," those were her very words.

No bereaved wife is heard to mourn in this disconsolate way at the present time.

Compare the hopeless wail of the former with Prof. Wilsons hopeful, comforting knowledge of a happy future and let the comparison tell what Spiritualism has accomplished.

There is still so much to be done here and now! People have been working for God; now let them follow Mr. Wilson's example and work for humanity; and know that this is the only way they can work for God or Jesus Christ.

Let all who want to work for God or good join in doing away with every objection to a real commonwealth.

There is nothing now before the public better than active Spiritualism, which includes Liberalism, Socialism, and everything that enfranchises people, the rich, and the poor.

None can deal unjustly and be free, none can be unjustly dealt with, and be free. What slaves many of us are.

The man who deals unjustly would hardly do so, it he knew what the result would be to himself; thus in slavery to his own igorance. The man unjustly dealt by, would not submit to it if he could help himself, thus a slave to circumstances.

CLERGYMEN AS LABOR ARBITRATORS.

A striking example of what may be expected when a Labor dispute is referred to clergymen for arbitration recently showed itself in Chicago.

The organization of local engineers in the Stock Yards district asked their employers for a reduction of hours from twelve to eight, and an increase of wages from thirty to thirty-seven and a half cents an hour. Both parties agreed to submit the question to a Board of Arbitrators: and strange to say, the board was made up of three clergyman—one Catholic priest, and two Baptist preachers, each one being a pastor of a church.

The learned Board held several sessions and finally made a report. They decided that, though such engineers should be, and those they happened to be dealing with were, "intelligent, sober, loyal, licensed engineers, capable of running any engine, and having in their charge costly machinery, thirty cents an hour was a good wage for them."

As to a reduction in hours, the Gospel-loving arbitrators dodged the question, though they did go so far as to mildly suggest that employers should consider the matter of sometime (in this world or another one) reducing the working hours.

Accompanying their report came their bill for services. It called for the modest sum of "Three Thousand Dollars"—one thousand for each of the ministerial philanthropists. That meant twenty-one dollars an hour for them, though thirty cents was enough for the engineers.

The three thousand was paid them: one-half by each party. The incident furnishes another chance for fools and knaves to shout gleefully over our glorious 'era of phenominal prosperity,' as a Nation.

Question—Were those well fed clergyman really arbitrators, or just plain traitors?—in *Sacramento Bee.*

RALPH HOYT.

GREAT INCONSISTANCY.

Is it not so that every Christian is bound by his dogmas to believe that man has a soul, and often speaks of it, and the necessity of saving it or in other words, he is bound to believe that there is a life after death.

Yet the very moment yon affirm to him this belief, and state that under certain conditions communications may be had with it (his soul after death) he flies all to pieces and accuses you of insanity.

Why is it that Christians after admitting that there is a life after death, have such an avertion for communicating with it (his soul after death.)

J. I. Hollingsworth.

Correction—We inadvertantly omitted to give due credit to the "Phrenological Journal" from which we printed an article entitled The Utility of Phrenology in Educatton, which appeared in our issue of May 14.—Editor.

"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium

Volney Bates—The voice speaks to me is so broken and trembling and as the earth condition is taking on it is one of great weariness and so old, then the face comes plainly to view, and I see a dark eyed man with a white beard and hair striking in appearance and a look of one who was a leader in life work; with him is another man whom he calls Francis Strang and still another named Robert Strang, all come to a sister and oue who is at this time, they tell me in sore trouble, but say to her, it will not be as dreadful as it now seems to look, the operation will not be a failure and she will be much better soon. Tell her, we will be with her through it all, and the end will be without pain, and many years from now.

Bell Silvernail—Please give me a chance to say to my friends, that I do not forget the time I passed from earth life in Streetsboro, Ohio many years ago, but will be remembered I know.

The speaker is a beautiful young girl dark hair and eyes, with slendor form. With her comes music, and I think she was somewhat in musical work, she sends love to Will and Uncle Ed. especially.

Laura Fetsner—I want my father and mother to surely get this message from me, yes dear ones, I do come and often to you, and will when ever you give the opportunity and feel snre that which you are working so earnestly and faithfully for, will soon be yours.

All that you ask for may not come at once, for we cannot at once develop our greatest gifts, but it will surely come, and you will see me and the old home and will know yourselves, that it is your own Laura. I was wilh you and enjoyed the good time with you all, and heard the lovely words the sunshine lady gave you; God bless her and may the days be full of peace for you both till we met.

John Barker—With the spirit who gives this name are many I hear the names of Sarah, Emely, Frank, Laurence, William and Henry, a group which come to one in early life, that is a student.

Earnestly asking for light, one who is to be a message bearer and will help humanity in the great search for truth.

I hear this: "Be comforted my daughter" while the sky is full of tear-clouds and the heart heave with pain and disappointments, you will find your work is to be one of value to the world and to yourself, we were watching you when you saw the glimpse of your dear one, and felt it would be to you a comfort even if it was so brief. Take the journey, you will not regret it, much good will come of it, you will see the friend that you need on the journey and all will be well.

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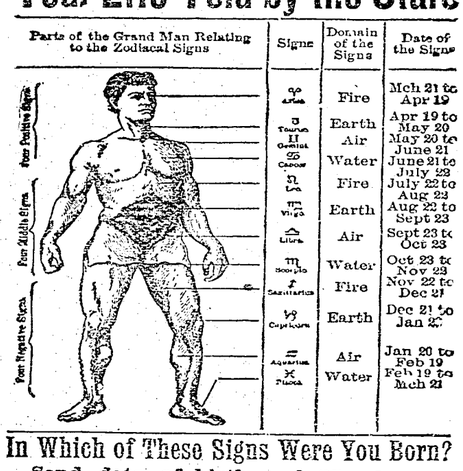
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Wanted—To rent by the month a small unfurnished Hall or Store, suitable for Lodge room and Socials. Please address secretary, 1429 Market street.

The Mediums' Protective Association will hold their regular social on Saturday evening the 28th inst, at 305 Larkin street in Sun Flower hall, an efficient committee is preparing a program that will please. All are welcome. Don't forget—its tonight—Saturday.

The Peoples' Church—"Are any souls lost" was the subject of Mrs. Anna L. Gillespie on Sunday last. It was logically treated, both from the standpoint and aspect of the primitive Theologian and the more enlightened reasoning and scientific analysis of our own day. She said; All souls while journeying through the frailty of human existance, may at times go astray, but being children of the "Great Infinite God" have within them a spark of the divine, which sometime and somewhere will enkindle within a desire to return home. She emphasized the answer; that no souls are, or can be foreverr lost.

Prof. Sawvelle rendered a solo, "Flee as a Bird" and Prof. Bayliss gave a piano selection. Mrs. J. J. Whitney following with messages and full names all of them being recognized. An elaborate program will be presented on next Sunday evening, being a Memorial Service. Subject of discourse will be "Our Soldier Dead."

The Social of the People's church on last Monday evening, was well attended. Although there was no regular program prepared for the evening yet there is a versatility of talent found among the members that all who attend go away fully persuaded that they were well entertained. As on former occasions, there was abundance of refreshments served by the committee. The next social will be given June 6, the committees have been appointed and promise an entertainment and dance which will eclipse all previous efforts. Remember the date and look for future announcements.

To our friends contemplating an outing during the summer months—we would invite to make the JOURNAL office a friendly call, and let us know where a copy of the JOURNAL may reach them.

Please do not forget that all can do a little missionary work; so speak a good word for us, and while you are away enjoying the luxuries of a vacation, remember those whose duties will not permit them to have any.

The Lyceum exercises of the 22nd, were unusually good, and were as follows recitations, "My Telephone," by Ethel Evans; Each has his place to fill by. Ida Foulsham; The Strike Bulletin, by Merle Colby; Papa and the Boy, by Inez Calder Three Kittens, by Sibyl Steers.

Our good old friend, Brother Tyler received a hearty welcome home after being away fifteen months in Oregon and Washington. Subject for adult group, "What is the Greatest Success in Life." continued for the 29th.

C. H. WADSWORTH.

Coming—We are glad to announce to our readers that Henry Frank of New York will be in the city about the middle of June. Mr. Frank should need no introduction to the people of San Francisco having charmed many audiences here with his eloquence. Mr. Frank is a brilliant orator and a noted writer. He is the founder of the Metropolitan Independent Church of New York. As an Orator and a Leader in the Advance Thought, Mr. Frank has no equal.

Mrs. V. K. Hayward of 1164 O'Farrell street, has charge of the business arrangement for Mr. Frank's course of Lectures.

Sunflower League meetings have been suspended until the first Thursday in August.

The next dinner by the Ladies Aid Society will be served from 5:30 to 7 p. m. on Wednesday June 8.

Friday Night benefit meeting in Sunflower hall, under the auspices of the Ladies Aid Society, was well attended last week. Mrs. Jennie Robinson and Mrs. D. N. Place giving the messages, which were recognized and appreciated.

The JOURNAL will open a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Mrs. Marie Bird of 235 Larkin St., one of San Francisco's faithful and reliable workers will soon take a few weeks rest in San Bonita Co. The good wishes of her many friends will go with her.

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